The Enimie of Idleneſſe:

Teaching the maner and ſtile how to endite, compoſe and write all ſorts of Epiſtles and Letters: as well by anſwer, as otherwiſe.

Deuided into foure Bokes, no leſſe pleſaunt than profitable.

Set forth in Engliſh by William Fulwood Marchant, &c.

The Contentes hereof appere in the Table at the latter ende of the Booke.

An Enimie to Idleneſſe,
A frend to Exerciſe:
By practiſe of the prudent pen,
Loe here before thine eyes.

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BIBLIOTHECA BODLEIANA

To the right wor-
shipfull the Maister,
Wardens, and Company of the
Merchant Taylors
of London,

Wish wisheth increase of
worship with prosperous
successe and eternall
felicitie.

THink not Appelles painted peece, Appelles.
ne yet Pigmalions skill, Pigmalions.
An present volume here to view,
fine fansies to fulfill.
But rather think a homly worke,
wherat grosse heads may grope:
And finde therin some nedefull thing,
for their behoofe I hope.
Thus thinking, shall ye surely haue,
that which ye think to finde:
A worke that may right well I trust,
content the indifferent mynde.
And such a worke as nedefull is,
so doe th experience proue,

Wherebygeall matters of our owne,
or frends to write vs move.
As for example when our frende
in any forren land
Farre distant is, and we desire
to let him vnderstand
Of this or that, of warres, of peace,
of strange newes or else
Of other things that nede requires:
this worke the practise tels,
And shewes by louing letter how
the mynde shal be discust,
What order, and what Methode like,
therein obserue we must.
How to begin, how to proceede,
and how the finall ende
Must ordred be in ech affaire,
to foe, or else to frende.
So that obseruing of this worke
in euery point throughout,
A Letter, or Epistle well
compose we shall no dout.
The vse whereof so nedefull is,
in vttering of our mynde,
That no wise we may want the same,
as dayly proofe doth finde.

For

For why? by letter well we may
communicate our heart
Unto our frende, though distance farre
haue vs remou'd apart.
By Letter we may absence make
euen presence for to be,
And talke with him as face to face
together we did see.
By letter we may tell our ioy,
by letter shew our griefe:
By letter from our frende thereof,
we may receiue reliefe.
By letter what so heart can think,
or what can head deuise,
To frende, or foe, the same we may
present before his eyes.
Our steedeat home in stable standes,
our purse also we spare,
When louing letter trots betwene,
and mynde to mynde declares.
It blabbeth not abrode the hid
and secrete of our mynde,
To any one, saue vnto him
to whome we haue assignde.
And looke what so we charge it tell,
it misseth not a iote:

When messengers by word of mouth
might hap forget his note,
And either tell somewhat too much,
or else leave some untold:
Therefore the littel Letter well
to trust we may be bolde.
More might I prove in praise thereof,
but sure it smally needeth:
For very nede it selfe the proke,
in every brayne now breedeth.
Therefore although perhaps this work
be not so finely pend,
As such a matter might require,
yet pardon do me lend.
For know you sure, I meane not I
the cunning clerks to teach:
But rather to the unlearned sort
a few precepts to preach:
A needefull thing of truth it were
unto the body sound,
To minister Phisitions ayde,
where no disease is founde.
But if disdaining tongues do saye,
'tis proudly done of thee,
To take in hand so great a thing,
thou shouldest have let it bee:

That

That other some more learned hed,
or man of yeres more graue,
Might haue depainted out the same
with words both fine and braue.
Ile say against it's better that
the body should be fed
With bread of Barley, than it should
for lack of foode be ded.
So yet if Momus hap to mowe.
or Zoylus chance to chide,
(Whose churlish checks eche painfull
of force sometime must byde) (pen
Then to your worships I appeale,
for iust defence therin,
Requesting that your lawfull ayde,
and fauor I may win.
Which once obtainde, I know right
Will fully conteruayle, (well
The basenesse of my simple Stile,
that else might hap to quaile,
Through baneful bit of stinging tongs
which neuer ceasse to clatter,
In corners darke with depe despite,
against ech modest matter.
Therefore I say your worships ayde,
and patronage I craue,

The Epistle.

From rude and ranck reprothes all
this simple worke to saue.
So shall you still encorage me
to practise further paynes,
And pray for your prosperities,
to him that rules and raignes
In heauen aboue, where I do wish
(when ye haue run this race
Of mortall life) your worships all
to haue a dwelling place.

Your worships. W. F.

The bokes verdict.

YF needlesse some do me suppose,
The Marchants answere here I craue:
Yea let the Lawyer eke disclose,
If he my helpe nede not to haue.

What should I say? for well I know,
That eche degree doeth me frequent:
Both rich and poore, both high and low,
Sometimes tell me their myndes consent.

But let the Louer chiefe of all,
Whose heuy heart, and pinching payne,
(I oft release from carefull thrall)
Now say, if that I be in vayne.

And if that eche degree me vse:
Then me but loue how can ye chuse?

¶ To the well disposed Reader.

Although (gentle Reader) I knowve my selfe both in vvit, learning, and yeares, to be farre inferiour vnto diuers other: yet in good wil perdy to profit my natiue Cuntry, I giue place vnto none: which vvill (together the slackneſſe I perceiue in many learned and wiſe) hath pricked me forwarde, though vnlearned, according to that ſmall talent that God hath ſent me, to bring to light ſuch bokes, as in my iudgement are both profitable, and needeful for this our preſent time. Amongſt vvhich I heere offer vnto thine eyes this treatiſe, called *The Enimie of Idleneſſe*: vvhich I haue ſo entitled, for that as vvell vvhen vrgent affaires require, as alſo at vacant tymes when leiſure permitteth the, (for the auoiding of Idleneſſe, the capital enimie to all exerciſe and vertue) thou mayeſt occupie and practiſe thy ſelfe therin, taking pen

in

in hand, and gratifieng thy frende vvith ſome conçeite or other : vvhereby thou ſhalt both purchaſe frendſhip, increaſe in knovvledge and alſo driue avvay drovvſy dumps and fond fanſies from thy heauy head. Play not then the part of the folish Nun : Rede not onely *Omnia probate*, But alſo turne ouer the leafe and reade *Quod bonum eſt tenete*. Peruſe ouer with indifferency the vvhole worke, and if there thou finde any thing fault worthy, either gently correct the ſame thy ſelfe, or elſe frendly giue me admonition of it, that I may amend it: For he that can make a fault, may perhaps alſo mend a fault. Alvvaies prouided that thy iudgement be not to curious, leſt (ſtepping forth vvith *Appelles*) I ſay *Ne ſutor vltra crepidam*. So doing thou ſhalt binde me to further trauell, I truſt for thy commoditie.

Farewell.

***

To the Reader.

in hand, and gratifying thy frende vvith some conceite or other: vvhereby thou shalt both purchase frendship, increase in knowledge and also shalt avvay drovesy dumps and fond fantasies from thy heavy head. Play not than the part of the foliah Dam: Read not only *Omnia probate*, but also turne over the leafe and scade *Quod bonum est tenete*. Peruse ouer vvith indifferency the vvhole worke, and if there thou finde any thing fault worthy, either gently correct the same thy selfe, or else frendly gute me admonition of it, that I may amend it: for he that can make a fault, may perhaps also mend a fault. Alvvaies prouided that thy indgement be not to curious,

Left (stepping forth vvith *Appelles*)

I say *Ne sutor ultra crepidam*. So doing thou shalt binde me to further travell, & trust for thy commoditie.

Farewell.

***

¶ The first boke.

Instructions how to endyte Epistles and Letters, &c.

THe auncient Poet Lucanus doeth giue vs a verie likely cõiecture that the inuention of Epistles and Letters, was first found forth in the Citie of Memphis, saying thus: *Conficitur bibula Memphitis charta papyro.* And to describe the true definition of an Epistle or letter, it is nothing else but an Oration written, conteining the mynde of the Orator or wryter, thereby to giue to vnderstand to him or them that be absent, the same that should be declared if they were presẽt, where-

of

of there be three principall sortes, for some are addressed to our superiours, as to Emperors, kings, princes &c. Some to our equalles as to Marchants, Burgesses, Citizens &c. Some to our inferiors, as to seruants, labourers, &c.

If we speake or write of or to our superiors, we must do it with all honour, humilitie & reuerence, vsing to their personages superlatiue and compatatiue termes: as most high, most mighty, right honorable, most renowned, most loyall, most worthy, most renowmed, altogether according to the qualitie of their personages. And it is to be noted that of superlatiue, compatatiue, positiue or diminutiue termes, we must vse but three at once at the most.

Note also that most commonly in Epistles & Letters, there be

three neceſſary points. The firſt is the ſalutation of recommendacion, which is made in ſundrie maners, according to the pleaſure of the enditer, as may well be perceiued by diuers ſtyles hereafter folowing.

The ſecond is the Subſcription, which muſt be don according to the eſtate of the writer, and the qualitie of the perſon to whome we write: For to our ſuperiors we muſt write at the right ſyde in the nether ende of the paper, ſaying: By your moſt humble and obedient ſonne, or ſeruant, &c. And to our equalles we may write towards the midſt of the paper ſaying: By your faithfull frende for euer. &c. To our inferiors we may write on high at the left hand ſaying: By yours &c.

The third is the Superſcripcion, which

which must be vpon the back syde, the letter being closed, sealed and packed vp after the finest fashion, whereupon must be written his name to whome the letters shold be addressed, & his dwelling place, (if it be not notoriously knowne) placing therwith the name of his dignitie, Lordship, Office, Nobilitie, Science, or Parentage: And if we write moe than one, the chiefest and permanent dignities must be written first, then the consanguinitie: and afterwarde the mutable dignitie, as for example: To my Lord of such a place, my cousin, Maister of the Requestes of our soueraigne Lord the king. Yf we write to our Superiour, we must vse all honour and reuerence without embeselling his name, as to the king our Soueraigne Lorde: To our reuerend

Fa=

father in God the Biſhop of &c. To the high & mighty Lorde, my Lord of, &c. To my Lord of, &c. Yf we write to our equall, we muſt place in the ſuperſcription hys name, and the name of his dignitie or office, furniſhed with an honeſt and ſemely poſitiue or two at the moſt, correſpondent to the maners and dignities of the perſon, as, to the ryght worſhipfull, ſuch a one, Marchant & Citizen of London: To hys moſt aſſured, (or truſty friende) ſuche a one, &c. Yf we write to oure inferiour, we may vſe in our ſuperſcription: To his louing ſonne, ſuch a one, &c. To his truſty ſeruant, ſuch a one, &c.

It is to bee noted, that it becommeth not an inferior perſon, ſpeking or addreſſing his words to his ſuperior, to ſpeke nor write

by the imperatiue, or commaunding, as if one should say thus: Soueraigne king, beheld a valiant man, make him knight: Beholde such a one, who is a good Clerke, giue him a benefice: but with all humilitie we must say: worthy soueraigne, I assure your maiesty that he is an expert man, pleseth it you to haue him in remembrance: Such a one semeth vnto me to be very learned and skilful, it were a charitable deede of your maiestie to prouide for him, and therefore I am bolde to commit him to your remembrance.

Yf we addresse our speach to our equall, we must speake with a certaine familiar reuerence, vsing positiue and comparatiue termes, and very fewe superlatiue,

tiue, as wyse, sage, honorable, worshipfull, discrete, renowmed, &c.

Yf we speake to our inferiour, we must vse a certayne kynde of modest and ciuill authoritie, in giuing them playnely to vnderstand our intent and purpose. A Marchaunt hauing many seruantes, to his chiefest may speake or wryte by thys terme, you: but to them whome he lesse estemeth, and are more subiect to correction, hee maye vse this terme, thou, or otherwise at his discretion: Also a Father to his sonne may do the like.

If Epistles or Letters shold be written by fonde, Lunatike, or folkes wythout reason, to suche maner of people it were

were but simplicitie to gyue instructions. Yet notwithstanding bycause that thys place remayneth vnfurnished, and for that *Stultorum infinitus est numerus.* I will declare something of that which I haue seene and heard: For some wryte thus, Patrick Spendal, Prince of pouertie: to his Gossip Geffrey Gracelesse, Doctor of Dronckenship sendeth greeting, &c.

Before that we take in hand the material instruments wherewith to wryte an epistle or letter, we haue to consider these pointes following: to wit, the estate, dignitie, or qualitie of hym vnto whom we wryte: whyther he bee a publike persō, or a priuat, whyther he be rich or poore, a friend or an enemie: also whyther he bee well knowen vnto vs, or but little.

There

There bee some of so ouerthwart a nature, that they neuer take plesure to reade any thing that is writen vnto them, be the matter neuer so pleasant and mery: vnto such it behoueth to write succinctly and briefly: But to them whom we know do take plesure to reade letters, we should, and may without danger write amply, properly and eloquently.

When we write to the Spiritualtie, we must reuerēce them, & that by ryght: for such persons are called of God to hygh dignities: and if we request any thyng at their handes, we must humble our selues, gyuing them that honour and reuerēce which is iustly due vnto them. Yet we must warily take heede that we exalt them not to much & more than reason would permit, for so might we be

noted of flattery and adulation, and they themselues also might therewithall iustly be offended: therefore let vs take heede that we write not impudently or vnaduisedly.

But if we write to our frend, we may make our Epistle or letter, long or short, as we shall thinck best, and as it shall be most delectable: For a frende taketh all things agreably and in good part, and excuseth euery thing that he may reasonably excuse, whereas the enimie cõtrariwise quickly reprehendeth and arguyeth, yea where there is no fault nor offense. And therefore he that writeth to his enimie, or to a person of small acquaintance, or where he douteth will be small estimation made of his writing,

he

he must wittily, and first of all declare that loue is iust or charitable for some honest cause, without vaūting himselfe, or speaking arrogantly, as to say, I would that you should vnderstand what I am, &c. And then afterwarde to be briefe and circumspect.

And aboue all things we must take heede, that we write not of higher matters, than our vnderstanding or knowledge may comprehend: for thereby are fooles knowne and manifested, euen as they be that presume to dispute of thinges that either they vnderstand not, or else haue very litle knowledge in them.

Also we must not write to them that be simple and ignorant by termes that be straunge & vnknown, for so shold they haue iust occasiō to suspect that we deride

and mock them.

And in fine, rete yne this for a principall, that the fayrest language that may bee, is the common and familiar speache, and not that of rare and diffused phrases, or inckhorne termes skummed from the Latin, nor of to base termes & barbarous, or termes vnknowne except in certain places, for there is nothing more decent, than to keepe a meane in all things, and nothing more sure than to swim betwene two Ryuers, Nam in medio consistit virtus. And as Horace sayth.

Est modus in rebus, sunt certi denig; fines:
Quos vltrà, citraq;, nequit cõsistere rectũ.

A meane there is in matters all,
and certeyne bondes are pight:
On this syde or beyond the which,
nothing can stand thats right.

Furthermore, it is to be consi-

dered

dered, whether the matter that we write off bee honest, true, or such like: or whether it be slanderous, doutfull, obscure. &c. For if the matter of yt selfe bee honest & perfect, then needeth it but small perswasion: but if it bee doutfull or obscure, it behoueth to make large and euident declaracion: if it be slanderous or vnhonest, then must bee added thereunto agreable remedies: as Terence doth, excusing dissolute persones, for he sayeth it is thorough negligence of their parents or for pouertie, or by flatterie. And so likewyse he that would defend a thief, may alleage that it was done thorough companie & ill counsel, or through pouertie, or that he was distract of his wittes. Whoso will more circumspectly and narrowly entreat of suche matters let them

reade the Rethorike of Master Doctor Wilsō, or of Master Richard Rainolde.

Moreouer there be sundry other sortes of Epistles & Letters, for some are theologicall or of Diuinitie, as be the Epistles of Plato, of Denys, & of thappostles S Paule, S. Peter, S. Iames, and S. Iohn: other some are of maners and vertues, as those of S. Augustine, S. Hierome, S. Ambrose, Seneca, Cyprian: and other some are of great importance, as of peace, warre, and gouernance: other some of newes: other of Recommendations: other of admonition: other of loue, as be those of Ouid, and of Propertius: other of domesticall familiaritie: and other some are pleasant and ioyfull. But in this litle volume we will onely entreat of the most

vsuall,

bſuall, and of ſome diffuſedly, and the ouerplus ſhal remaine to the imaginatiō of gentle mindes, who by the ſkill of their penne, were able to repaire the whole ruine of Rethorike, if there ſhold happen any deſtruction or detry-ment.

Euery Epiſtle is either of Doc-trine, of Myrth, or of Grauitie. The Epiſtle of Doctrine is that wherein are expreſſed all good and euill things to them that be abſent. That of Myrth is, which by pleſaunt, long, and familiar language, is made either to comfort, to reioyce, or to get the good wyll and beneuolence of them whome we write vnto. And that of Grauitie is, when the matter is morall or ciuill, &c.

And

And all these three sortes doe tend to their proper endes: For whosoeuer writeth of Doctrine, ought to haue regarde to this end & to profit and instruct them vnto whome he writeth: he that writeth of myrth must tend to recreation and pastime, vsing ioyfull & merie language, pleasant speache & iestes: he that entreateth of grauitie must haue respect to honor and profit.

Example of an Epistle of Doctrine.

THe Epistle of Doctrine may be certaine, or doutfull in his substance: certayne when we render a cause, reason, auethoritie, or opinion of that which we write: doutfull, when we leaue the matter in suspense or not fully condescended vpon, as if we shold write thus: You haue written vnto me to cer-

certifie you whether that sorcerers do vse to ryde vpon a Byzom, and practise such other like trim trams. For answer: Seing that of many suche like matters there be diuers opinions, I leaue the case euen as it is: For in this matter & other of greater importance, wiser men than I do stand in dout, I will holde my peace, and make you none other answer.

Example of an Epistle of Mirth.

AN Epistle or Letter of mirth, must be endited with plesãt lãguage, as to say thus: For newes in these quarters you shall vnderstande that one of oure neighbors is lately retorned from Turkie, and hath tolde me for a certainty that ỹ great Turke doeth altogether wallow in worldly plesures, wherein he setteth his whole felicitie. And amongst other his pastimes he delighteth in Singing and Musicians, whome at the beginning of Winter he sendeth into a certaine cuntry so cold, that their voyces and tunes alone as they are out

of

of their mouthes do incontinently remaine altogether frosen vntil such time that the Winter be paste: And then when the Spryng tyme approcheth, this great Turke accompanied wyth the Ladies and Damsels of his Cuntrey, causeth sundry great feastes and bankets to be made, remayning there til the Sunne wax warme. And then beginne the voices and tunes of the yeare past, to vnfryse and thawe, resounding verie melodiously in the Ayre throughout the whole Countrey, &c.

Example of an Epistle of Grauitie.

AN epistle of Grauitie, as is before sayd, must bee of Morall or Ciuill matter, tending to honour: as to say thus. Sir, seing that the publike weale is to be preferred before particular profit, how can we honestly refuse this combat? And if for the maynteining of

the faith of Jesus Christe against the Turke, we ought to spare neither bodie nor goodes: what may be sayde of the refusall, delay, or suttle reasons, but that we be cowardes, traytours, wicked heretikes, and worthy of perpetuall reproch? For my parte I will rather quite abandone and put all in daunger, than otherwise: The which I also request and counsell you to doe, to the ende that we may gette euerlasting honour, &c.

The Diuision of an Epistle or Letter.

IT is to bee noted that euerie Epistle conteineth three partes, euen as an Argument doeth, which consisteth of the Maior, the Minor, and Conclusion, which the Ora-

Orators call the cause, the intent, and the consequence: The cause is in place of the Maior, which moueth or constrayneth vs to write to another, willing to signifie vnto him our mynde: The intent is in steade of the Minor, whereby we gyue him to vnderstand what our mynde is by Epistle or letter. The consequent or conclusion is of it selfe sufficiently knowne.

The first style or maner wherein the Cause is specified.

SYr you haue written vnto me, and desired me that I would lend you, & send you by your lacky, this bearer, one of my bookes for youre recreacion and pastime. And bicause that I know the greate affection and desire of you, by your Epistle so eloquently composed and endyted, I therefore am constrained, and (by youre letters full of humanitie) compelled to make you answer as one, who altogether is determined to shew you pleasure

to

to lend, and send you the boke that you demaund: for in so doing I hope that (*In casu simili vel maiori,*) you will answere me according to my desire, which may engendre betwene vs not onely a mutual loue, but also a perpetuall benevolence, and a continuall good will.

The three foresayd partes must be in euery Letter and Epistle, either couertly or plainely. And a man may also adde to other necessary and superabundāt clauses, euery thing in as briefe order as may be, and according as the cause requireth & importeth: & it is not nedefull alwaies to write the cause, but it is requisit to write the intent, & the consequence or cōclusion, for the consequence dependeth of the two first the which must be very much either persuading or dissuading.

He that can artificially and workmanlike handle an Epistle,

may begin with the intent, afterwardes tell the cause, & end with the consequence: or begin with the consequence, after declare the intent, and then the cause, ordring the whole matter as vnto himselfe shal seme best & most decent.

The second Style, wherein the Cause is first, afterward the Intent, and then the Conclusion.

The Cause. THe thing which God and Nature would principally should be desyred with most harty affection, and the which I perceiue to be imprinted in my selfe more than any other thing, (my singular and perfect frende,) is to know, to learne, and to practise all honesty and

The Intent. humanitie. And bicause that aboue all Orators writing of humanitie, the sentences of Tully are preferred, and bycause that he is estemed of all men the Prince of eloquence, (yet notwithstanding partely vnknowne in these quarters,) and notoriously manifested at Paris, the Fountaine of Science, therefore

fore haue I thought good to write vnto you, as to him whom I accompt my singular frende, requesting you aboue all the pleasures that you desire to do me: and also that you hope (as I may imagine) that it may be the cause to erect & make me a man of vnderstanding, that it wold please you to send me the boke of Tullie. And in sending, I will not forget the recompence of your humanitie, which shall not be defrauded of me thorough ingratitude, &c. The Conclusion.

The third Style in this order, the intent, the Cause, and the Conclusion.

I Would, dere frende, that you toke as great pleasure to lende me the Paradoxes of Cicero, as I desire to haue them of you, and throughly to peruse them ouer by cõtinual reading, but I haue always deferred to demand them of you, bicause they were nedeful for you in your ordinary lectures. Notwithstanding for ỳ I am now aduertised ỳ your lecture hath takẽ end, to your great honor & good renown, The Intent. The Cause.

I suppose that the boke is out of your seruice, together also as I vnderstand, it is more corrected than any other. For this cause I request you to send it me: ẏ which I hope you will easely performe. And so doing I shall acknowledge the good will which you beare vnto me, in sending me the boke which perchance you loue best, & whereof it may be that you haue most nede: And shalbe bound to lend you what soeuer you shall demaund me according to my possibilitie. Promising moreouer bothe my seruice and goods at your commaundement, &c.

The Conclusion.

The fourth Style in this order, the Conclusion, the Cause, and the Intent.

Conclusion. YOu should do me a great and singular pleasure, yea and also should binde me for euer, if it wold please you to agree to my request, the which is nothing preiudiciall vnto you, and vnto me very necessary and profitable: It is to lende me your boke of Rhetorike, for many times when I talke or declare a matter

Cause.

to

to the ende to perſwade, or diſſwade or otherwiſe, I perceiue my ſelfe ſo naked and vnfurniſhed of termes and phraſes for the purpoſe, and ſuch as I accuſtomably vſe, I apply them ſo ill, that euerye one is weary, and ceaſſeth to giue eare vnto me, for the diſcorde of my ſpeach. But if any do tary to heare the ende, they be either pore ignorant women, or elſe ſuch as deryde me, to my ſhame, confuſion, & great diſhonour. Therefore I am conſtrained humbly to require you, that it would pleaſe you to lend me your boke of Rethorike, for to haue thereof the copie, to the end that I may auoid ſuch inconuenience, which happeth vnto me through the fondneſſe and abuſe of my language. Intention.

Here is to be noted that the concluſion is made but in three ſortes onely: to wit by Amplificacion and enlarging, by commiſeration and pittie, or by Epiloge and briefe reherſall.

By Amplification, as indu-

cing laughter, or ioy: by commi-
seracion, as in mouing to pitty &
pardon: by Epiloge, as in collec-
ting briefly together that which
hath ben amply and at large de-
clared in the Epistle before, especi
ally when it conteyneth many &
long partes: And the Epiloge is
made to the ende the Readers or
the herers be not defrauded of the
purpose & conclusion. But this is
more decent & conuenient in Epi-
stles, than in Letters, for letters
ought to be brefe and short.

Why the Epiloge is made.

And yet bicause this place shall
not be left darkely & obscurely, I
wil giue more ample intelligence
of commiseracion, amplification,
Epiloge, & also of demonstration.

Cõmiseracion must be made of
swete, pitiful, & humble lãguage,
like to a Cõmedie, & must be briefe,
for it is ynough if a man do but

som-

somwhat moue the Audience to pittie: as to say thus with humble modestie: wold to God, right worshipfull, that I had wept to you, & not haue prouoked you to wepe: for with great paine can I scarce vtter one onely worde of myne intẽt, through the abundãce of teares which my heart causeth to distil from mine eyes, &c.

Amplification is made, when for to moue the Audiẽce to honest myrth & somtimes to indignatiõ, or sometimes to pittie, there is spoken in augmẽting the termes of the Cõclusion, somthing for to encrese the termes & phrases: as to saye thus, Right honorable, I aduertise you that the cause appertayneth to God, and to men of great authoritie. Also, if you wyl not accept this charge you refuse a great goodnesse and

honour which God doeth sende you.

The Epiloge by nature should be briefe, and is made alwayes at the end of the discourse, whē briefly and in sūme, the reasons, & arguments in diuers places dispersed, are reduced together to be the better fixed and imprinted in the memory of the Audiēce, as to say, Right honorable, and worshipful, what will you that I say vnto you? I haue first told you such a thing, and such a thing, &c. and haue prouedit by such reasons, &c.

The conclusion demonstratiue is made, as if a man should saye thus: For the excellent beuties of women which are of such Angelicall shape, hauing the booke of such ardent liuelyhood, and the speach so gracious, do passingly ena-

enamour the myndes of men.

Furthermore it is to be noted that diuers Epistles may begin with a perfect sentence, authoritie, or common prouerbe: prouided that it be altogether agreeable to the purpose that we entend to perswade or dissuade: as for Example.

Denys the tyrant, vvriteth to the Burgesses of Naples.

A Confirmation.

VVHosoeuer denieth his soueraigne that which iustly to him is due, is altogether vnexcusable: For the soueraigne Lord may and ought for the affaires of him and his cuntrey demande ayde of his subiectes, for to cõserue them in peace, seing that for them he daily hazardeth him selfe in a thousand perils of death. Now so it is that I haue demanded of you an hundreth thousand duckats, and ten thousand men, for to make warre vpon the king of Chipre: which demaund you wold not, or else haue dis-

An other Confirmation vvhich is in forme of the Minor.

dai-

Two other reasons, cõfirming and augmẽting that which goeth before.

dayned to vnderstand, much lesse to accomplish: 1 waying then the othe that you made vnto me, I thought you wold haue kept promise and fealtie: 2 & considering also that you are not ignorant of the great necessitie ỳ I haue bothe of men & money, for the which I haue oftẽ sommoned and required you. Therefore seing your infidelitie and rebellion, I accompt you as enimies, and haue determined to extend vpon you myne indignation and crueltie, euen to the abandoning and ransacking of you and your Citie, by fyer and swerde, and generall pillage of all your goods without any fauor or pardõ, the which thing you might haue auoyded by loue, fidelitie, and obedience.

Conclusion.

An answere to the same in like maner and fourme.

THe Law of impossibilitie is so great, most high and redouted soueraigne, that

that thereby euery man ought to be, and is lawfully excused and free of all somoning and request: for there as is not wherewithall, neither dominion nor payment taketh place: according to the common prouerbe, where nothing is to be had, the King loseth his right. And as lõg as we had wherwithal, our good will, and loyall corage hath alwayes obeyed you, plainely manifesting vnto you our fidelitie and obedience, euen to the very consummation of our goods, and slaughter of the strong men, and youth of our Citie: in such sort that now we haue nothing remaining vnto vs, but onely the good will: Beseching you most humbly to mitigate, and assuage your anger and fury, considering the great pittie and pouertie of vs.

The Minor.

A prouerbe.

The Conclusion.

Note that in all Letters, or in moste parte of them three things ought to bee obserued: To wit, that the demaunde be iuste, that it bee possible, and to

A three fold cõsideration to be had in all Letters.

shewe the possibility, assigning the rewarde of the benefit: & if these things be not expresly set, then are they vnderstanded. For if a poore man write vnto a rich, to lend him money, it is not nedeful to declare his demaund to be iust, nor to declare his possibilitie: but it suffiseth to praise the rich man of his vertue & liberalitie, whereby he helpeth the poore which are succourlesse.

Also he that demãdeth to bynd himselfe, nedeth not to speake of the rewarde of the plesure, nor likewise whẽ the Father writeth to his sonne, or the Master to his seruant, nor when a man writeth to his frende.

4. things to be noted.

And here are to be noted foure things which let & hinder the demaundant from being granted.

The first is to demand a thing

to

to great & more thã a man ought wherefore saith Cato, *Quod iustum est petito*, aske thy duetie and no more.

The second is the tyme: as to demaunde yce in sómer, or that one should paie an obligation, or rente before the time be expired.

The thrd is the place: as if my debter should owe me .x. pound, to be payde in Paules Church, & I should demaunde it of him in Westminster Hall.

The fourth is the cause: as to demaund that which hath been promised, notwithstanding any thing that is done or sayd within the certain time, & that it be not satisfied. As for Example: O Lorde Christ I ought to haue and possesse heauen, I am a Christiã, I craue it of thée: truely (he wil say) I haue giuen thée heauen, if it be so that thou accomplish the will

will of my Father which is in heauen.

Moreouer if it happen that in Letters it be nedefull to make partes and diuisions, let it be don with breuitie: and likewise if there be a Narracio, as of newes frō the court, or of warrs, it must be dispatcht very briefly, & plainly, in vsing cōmon termes, without long clauses or parentheses.

Thus hauing now declared & set forth at large most part of the necessary precepts, which belong to the well composing and endyting of Epistles and Letters, (I say necessary, for if a man should make & compose an Epistle well either in English or in any other language, it were good to haue the perfect vnderstanding of all the rules both of Gramar & Rethorike:) presently shalbe described the Style and fourme of certayne

tain letters. And first whē one mā writeth for an other, commēding him, to the ende he might obtaine some dignity or prefermēt: & such a letter must containe .iiij. partes.

The first way to get beneuolence is in prailing of him vnto whom we write, for his liberalitie, his bountifulnesse, his iustice, his vertue &c.

The second waie to purchase beneuolence vnto him for whome we write, is to say that he is modest, gentle to euery one, & a man not voide of knowledge.

The third is, to make the demand honestly & modestly, which must be deuoide of the foure lets and impedimentes whereof we lately made mention: and in so doing, that it be iust, honest, facill, and for the which he vnto whom we write may haue either ho=

honor or profit by graunting it.

The fourth, to promise him all seruice and perpetuall obedience, saying that what soeuer is demaunded for and in the fauor of such a man, is estemed as though it were for our selfe: as in this Example.

A Letter vvritten to the King, in fauor of one pretending the order of Knighthode.

IT behoueth me not (most Christian King) to write familiarly to your sacred Maiestie, for so might I be noted of presumption and folish hardinesse, but considering your benignitie and humanitie, whereby you giue fauor and supportacion euen vnto them that haue fully deserued it and vnto strangers: For this cause therefore I haue taken audacitie to write vnto you vnder hope to obtaine that which I ernestly and most humbly require. It is in the behalfe of such a one, a man bothe wise & valiant,

where-

whereof I attest vnto you by the knowledge that I haue had of long time, that his name, armes, and high prowesse are approued of all people, in such sort that (none dispraised) he ought to haue the praise and price aboue all. It is well knowne (worthy soueraigne) what enterprises, deliberations, and subtilties in the feats of warres, he vsed at the expeditiõ against the Turkes and Infidels, especially at the voyage of, &c. where he caried away the honour, by the report of men of good reputation and credite that were there present: as namely of such a one, and such a one. He is now determined & eũe redy to depart homewards: But for the great affection that he hath to serue your maiestie (as he promised me) he wold very gladly by you be made Knight, and hath requested me to write for him. And bicause that I consider his demaund to be iust, and very honest, and that it is very decent and conuenable, that he should be preferred in honour, as one that hath rightly deserued no lesse, with great payne and trauail of his bo-

side, and that this shal be an occasion giuing to other good & valiãt, hardy Champions to serue you alwayes better and better, waiting for such lyke or better reward. Therefore do I humbly beseech you to haue him in remẽbrance: Promising your maiestie, that aswell I, as he and his, wil render you immortal thãks, beseching God to maynteine & preserue you in your triumphant & quiet raigne.

Note that we are not accustomed to speake by thou, nor thee, as diuers other nations whome we call strangers and barbarous people do, except it be in some respects: whereby is easely perceiued the loue, the gentle nature, humanitie, curtesie, reuerence, & honour that we haue and beare one to an other: yea euen in writing & speaking to our enimies, and strangers. Notwithstanding I wil not take in hãd to restraine any man by rule or otherwise, to

vse

ble either you, or thou, seing that alreadie many good Oratours haue bled those termes, as they haue thought best: obseruing as I may rightly cõiecture, the perfection of the Latine tong. And likewise the Emperor, the king, the Iudge, & such other personages, although their persõ be singular, yet they vse these termes, we say, we will. &c. And the cause is for that they neither say nor do any thig without cõsel. Bicause therfore that our elders & betters haue so bled thẽ, & that they haue ben so obserued time out of minde & together also for other reasons, I leaue them to the iudgement of such as haue desyre further to search and finde out the causes of things: for I intend to be brefe

How to vvrite in a mans behalfe,

for a Ciuil cause.

WRiting in a ciuil cause, we must deuide our Letter into foure partes: First to get the beneuolence of him vnto whom we write, by prayling of his iustice, or other vertue, agreable to the thing that we would obtayne of him: saying that the good hope that we haue to obtayn the thing that we demaunde of him, doeth moue vs to write vnto him. Secondly, to purchase good wil vnto him for whom we write. Thirdly, to get beneuolẽce through the iust cause of the thing whereof we intrete: saying that it is right full, easy, playne and profitable, and that thereof may ensue great honor, profit and praise. Fourthly, to open the demaund, requesting that he for whom we write may be had in remembrance, in promising our seruice, &c.

The

The Example.

THere is in you so great equitie of Justice, (right excellent and soueraigne Judge) ỹ it is manifestly known not onely vnto me, but also to the whole cuntrey: in such sort that euery one may safely without any aduocate, commit his iust cause into your hands, how powre soeuer the man be, all feare, fauour, or disdaine cast aslyde &c. For this cause, and for the mutuall loue betwixt vs: good & stedfast hope doth encorage me to write vnto you in the behalfe of one of my frendes, vniustly oppressed by his aduersary, trusting that you will preserue vnto him his right. For I aduertise you (my Lord) that he for whome I write vnto you, is my auncient and speciall frende and agreeable to all men through his wisdom and gentleneſſe, yea and by his vertues getteth the loue & good will of euery one. And bycause he hath before you my Lord certaine processe, of diuers wrongs & veracions done vnto him by his aduersary, as he hath informed me, therefore hath he requested me to write

vnto you in his behalfe, hoping ẏ by this meanes, you will be vnto him a iuſt and fauorable Iudge. For this cauſe, & for ẏ he is my very ſingular frend, & alſo for ẏ I wold ſhew him any ſeruice or pleaſure ẏ I were able, I moſt earneſtly & hartely beſech you to haue him in remẽbrãce for this & other his affaires, & proceſſe depending before you. And in ſo doing, my lord, he hath promiſed me to be your perpetuall ſeruãt & daily Orator, praying to God for you & all your frends, & ſo will all they do ẏ loue him, whereby you ſhal be prayed for and prayſed amongſt many good & worthy men, of whome he hath alwayes ẏ familiaritie & good acquaintãce

Howv to vvrite in ones behalfe for an Offence or cryminall Cauſe.

In a criminal cauſe or iuſt excuſe the Letter muſt be deuided into foure partes. Firſt to get benewolence by expreſſing the vncorrupcion and equitie of the iudge to whome we write: And as for the offender, to write that he hath alwayes lothed & abhorred ſuch a

cryme

crime wherof he is accused or noted, & that case may simply be aggrauated, howbeit without excusing any thing at al. Secõdly, we must say that although we neuer thought to haue written of any such matters, yet we wer moued thereunto cõsidering the cõmoditie & profit ether publik or priuate or the miserable pitie of him for whom we write, who in all other matters was of good cõuersatiõ, in whose persõ was neuer found any other notorious fault, alleaging his vertues & diligẽce: & cõsequẽtly, saying that the man is to be regarded and not the voice. Thirdly to cõmit to memory the praises of the accused, recoũting his vertuous acts & good graces. Fourthly, to promise ẏ he will no more do any such thing, but ẏ frõ thẽceforth he wil exercise all vertuous acts, offering al seruice &c.

Example.

I Know for a certainty (most vncorrup-
tible Iudge) that you haue always ha-
ted, abhorred, and had in abhomination
all sortes of malefactours and euill per-
sons, correcting them, and ministring
vpright Iustice, as muche as in you is
possible, especially such as through impi-
etie are wilfull murtherers of their pa-
rentes, kinsefolkes or neighbours. And
for my part (most worthy and rightfull
iudge) I do not only require to flee their
company, but also detest their crudelty, in
such sort (that it is contrary to all huma-
nitie and to the publike weale) that I
desire their banishment, imprisonment,
or punishment with sharpe Iustice. And
although I haue ben instantly desired to
write vnto you in the behalfe of such a
one, who (as it is sayd) hath committed
such a fact &c. & is deteyned in your pry-
sons in daunger of his life, as I am ad-
uertised: although also I thought the re-
quest reasonable, yet would I not in any
wise haue written vnto you (right ho-
norable Iudge,) for so slanderous a mat-

ter,

ter, had I not ben prouoked thereunto by the cõsideration of the vertues which I know to be in him, in such nũber that it were to long to recite them. I assure you (my Lorde Iudge) that this euil excepted (if an euill it may be called, being done in a mans owne defẽse, as I am informed) he hath alwayes shewed himself an honest man, were it for ỹ defence of ỹ towne, or to mayntein iustice, wherin he hath not spared his bodie, goods, counsell nor frendes. And when there hath ben any good act in hand, to apprehend the body of any offẽder, there hath ben no man more hardy, nor that without feare hath more frely ventured himself in danger, wherby yet many woũds and skarres are apparant in him. And I ensure you (my Lord) that there is no lambe more gentle than hee, nothing more peaceable than he is: And there is in this Towne none more valiant, hardy, nor honester man, without displaying any. My Lord, I consider that for such a case hapned by fortune (as this is whereof I intreate) so many vertues

which are in the man of whom I writs vnto you, ought not to be quenched, requiring of their owne nature fauour of grace and iust suppoztation. Therefoze I beseech you (my Lozd Iudge) to whose pitie and benignitie I entend to direct this Letter, and not to your seuere Iustice, that it wold please you not to haue so much regard to this pitifull chaũce sodenly hapned, but ẏ aboue all you might haue regarde to his youth already wyse, sage, and so full of vertue, that he is beloued of many good men, foz that he neuer offended but in this matter, and is well willing to amend, and neuer to returne to any such fault: Pleaseth it you therefoze to deliuer him: whereof I hũbly beseech you, to ẏ end that he may yet again hazard himselfe, his body, and his goods, in eth iust quarell.

How to request the counsaile of an Aduocate.

TO demaũd fauoz in any thing that is called an vncozzall benefit, as doctrine, counsayl, &c.

First

First of al we must deuide the letter into foure partes: The first conteyneth that he of whome we demaũd, hath power to giue that which we would request of him, for by that meanes he shal not excuse him selfe by impossibilitie. Secondly, to shew the demaund to be iust & honest, to thende that he excuse not himself, saying that he would do it gladly if the demaund were iust. Thirdly, to make the demaund, declaring it selfe to be facile & easie. Fourthly, to promise gold, siluer, or other thing, & perpetual seruice &c. And vpon this point it is to be noted that in this kinde of style and sundry other sortes of supplications and demaunds, we must vse humble language, as much as may bee: For humble speache is a great persuasion to obtayne that

that which we require and demaunde.

The Example.

THe Incredible Eloquence that is in you (right worshipfull Aduocate) shineth in such sort, that there are no Orators in Judiciall actes to be compared vnto you: which thing giueth me stedfast hope, that if it would please you to take the charge of my cause and to conduct it, I should come to such ende as my heart desireth. The quarel that I haue is iust, and begon agaynst such a one, myne aduersary, who through deceyte and cauilacion, hath induced me to make a bargaine with him very troublesome & hurtfull for me, whereof I haue ben dismissed by the King in his Chauncery, as you may perceiue by ỹ specialties which are in my bagge. Therefore haue I this recourse vnto you, trusting of your good counsell and that you will speake boldly for me before the Judges, to sustayne my good right, whereof I presently write vnto you, hoping that you will willingly

em-

employ your selfe thereunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduersary party say the contrary. And in so doing as my special trust is, and (as I humbly beseech you) I will promise to recompense you with honest and lawfull reward, the which I will pay you largely, liberally, and incontinently at your pleasure. And so shall you also haue my ayde in your affaires and businesse, and commaunde me as your humble seruant to accomplish the full content of a good heart, to the pleasure of our Lord &c.

How to answere in such a like matter.

In the answere of a matter called an vncorporall benefit, that is to say of Doctrine or counsell, the diuision must be made into three parts. First, to get benevolence: declaring that for the loue that we beare vnto him, we do gently

gently agree vnto his demaund. Secondly, we must make offer of that which is demaunded and required, and of other greater matters, in purchasing good will on the other side. Thirdly, we repete the offer by enlarging & amplifying of seruices, & that we desyre nothing more than to do him seruice, & that we will therein do so well that he shal haue occasion to holde himselfe contented.

The Example.

I Haue receiued the letters which it pleased you to write vnto me (my singular & perfect frend) by the which I perceiue the desire, affection, & confidēce that you haue in me, concerning the guiding of your cause, & the matter of the allowing of the kings letters, obteyned for you against such a one &c. I aduertise you, that not onely for the good & iust action ỹ you haue in this mater, wherunto euery vertuous man ought to shew fauor: but also for the singular loue frō the time of our

youth

youth mutually cõsidered, (my dere frẽd) I accord vnto you, not onely for ỹ which you require me, but also for all other fauor & seruice, euen as one frend ought to do vnto an other. In such sort ỹ you shall not perceiue in me any signe of apperãce to refuse that labour. For I will wholly & altogether endeuour my selfe for you in this affaire, euen as for myne owne: yea you shal vnderstand (God to frende) that I wil do more & better therein than I am able presently to speake or write. Certifying you (my singuler frend) that I am redy to fulfill your desire & cõmandement, wherevnto soeuer it shall please you to assigne me, and that nothing shal more reioyce me, than to perceiue by you to haue done any thing that doth please and content you. &c.

How to thanke an Aduocate for a cause by him conducted.

TO render thanks for an vncorporal benefit, it behoueth to deuide the letters into foure parts. First to get benevolẽce shewing ỹ we know not howe to begin to render

render him condigne thanks, by reason of our insufficiencie. Secondly, the beneuoleuce must be consented vpon the thing: for we must say, that it is very cõmodious & profitable for vs. Thirdly, we must render thanks after the best maner that may bee, declaring all due recompense, & offering our selues. &c.

The Example.

I know not (right wise and learned Aduocate) by reason of the smalnesse of my vnderstanding, how I might expresse or write the fourme to render you condigne thanks and worthy prayse, for the benefit that I haue receiued of you: in that you haue not onely with a good will taken the charge to conduct and follow my processe, whereof I wrote vnto you, but briefly haue made expedition therein to my profit, with such apparant diligẽce, that you are greatly to be commended, and vnto you belong immortall

thanks

thanks & prayses, ouer & besides my recõpẽce & rewards. What greater ioy could come vnto me, than to be out of care and trouble which I was in for this processe, considering ỹ torment & wrõg ỹ mine aduersarie offered, & wold haue done vnto me: wherof your careful diligẽce hath deliuered me, made me ioyful & quiet? this considered, I know not how I may worthily reward you, which notwithstãding I desyre to the vttermost of my power. Nowe seing that I esteme the gwdnesse which I haue receyued of you to be perpetuall and immortall, reason wold that I should render you perpetuall and immortal thãks, which is impossible for me: therefore bicause I can not do it, I offer you my body & goods, my selfe & myne to remaine to you in continuall seruice. &c.

How to request a Corporall benefit.

AS cõcerning the maner howe to demaund corporal things, as a booke, a horse, or such lyke, the Letter must be diuided into foure partes. First, we must get

the good will of him to whome we write, by praising his liberalitey, and principally of the power & authoritie that he hathe ouer the thyng that he is demaunded. Secondly, we muste declare our demaund & request to be honest & necessary, & without the which we cã not atcheue to our determinate ende & purpose. Thirdly, that the request is easy to be granted, cõsidering his abilitie, and that in a more difficil thyng, his liberalitie is ordinarily expressed. Fourthly, to promise recompence, as golde, siluer, or some kinde of seruice.

¶ The Example.

I Haue knowen of long time (most renowned Doctor) your zele towardes ỹ poore louers of learning & knowledge, which you manifest by imparting to thẽ, not onely your Doctrine most effectuously & with good corage, but also doe not spare to distribut euẽ to ỹ vnknowẽ your tem-

temporall faculties, wherein you shew your wysdom and worthinesse, getting therby praise in the world, diuine grace, & innumerable merits. You knowe right skilfull Doctor) that I haue a long time sayled in the deepe sea of Theologicall facultie, ordinarily hearing your sacred Lectures, but the want of bookes doeth much hinder me from profiting in that faculty, and I haue no assured recourse, saue to your liberalitie, without the which I should be cõstrained to frustrate myne endeuor, & to abandon my studie. The matter is not greatly difficill vnto you to ayde me in this my great affaire & vrgent necessitie, no more than to will, & may; for you haue in like maner kept diuers other from falling downe, & haue erected them to high dignitie. For this cause I beseech you to lend me your boke of Sentẽces, that I may escape the perils of diuers vncertainties & dark ignorances: & in so doing I will not shew my self vngrate towards you, in ministring such thãks & seruice as for me is possible

He that will decently answer Letters requiring a corporall thing, must deuide it onely into three parts. First, to get the good will, declaring vnto him to whom he writeth, that he is affected to please him and to do him seruice. Secondly, it shall be good somewhat to praise the gift & graunt without boasting or vayneglory, declaring that it is not only done for that the graunt is profitable, but for that he perceiueth that such a graunt is acceptable and pleasant vnto him to whome he writeth, and that therefore he desireth to do it for him. Thirdly, in offring the gift or graunt, he declareth him selfe to be readie to do any thing that hee knoweth might pleasure him.

THye Letters that I haue lately receiued from you (my singular & perfecte frende) haue ginen me great ioye and spiritual recreation: for amongst ỳ cares and waighty busines wherewith you know that I am ordinarily occuppyed, I take pleasure and consolacion to heare of your newes, & chiefly that you should be studious, to the end you might attayn to the perfection of a skilfull and learned man, which thing I conjecture wil come to passe, for I sæ fewe that in studying are more diligent than you, wherein you employ your selfe by continual vigilacion, not losing one Lecture nor disputacion. You write vnto me that I should send you my booke of Sentences: and seing the earnest affection that you haue so profit in lerning, as you haue writtyn vnto me, I do easely and with a good will condescend vnto you, and fauoring your requeste I send you by this berer the said booke, to ỳ ende that hauing receiued it, you may study at your pleasure and for your profit: which shall be greatly to my contentation, especially if God so graũt

that I may once se you a worthy doctor in ỹ facultie. And I instantly desyre you ỹ if in any other matter you haue nede of any thing ỹ I may helpe you withall, that you would not spare me, but cõmand it, and by Gods grace I will accomplish it with a good will. &c.

How to giue thanks for a Corporall gift receiued.

TO render thãks for the gift of a corporall thing receiued, the letters must be deuided into three partes. First to get benefuolẽce by reason of the thing giuen. Secondly, to get beneuolẽce by reasõ of our selfe, saying that we haue neither wit strength nor goodes, nor any other thing sufficient to answer vnto the gift, & the good will. &c. Thirdly, to render thãks in the best sort that we can: offring all things at his cõmandemẽt. &c.

COnsidering with my self your great liberalitie (right honorable Doctor) and waying the magnificence of the gift which it hath pleased you to impart vnto me, I know not (as one altogether abashed) what thing I eyther might or ought to do: For if I should not render you great thanks for the good turne that you haue done me, I were worthy to be noted of to much ingratitude: or if I should take vpon me to thanke you, all my wordes would not be able to suffice that which my heart willeth & desireth; wherupon I should by good right be reprehended of ignorance. This notwithstanding (worthy Doctor) though I can not set forth in effect, ỹ which w̄ a good heart I would, for the which I hold my self bound vnto you, let it suffice for this present ỹ I cõfesse neither to possesse nor haue any thing which is thank worthy, saue only ỹ good will, which w̄ his small power doth most hũbly thãk you. Doting you to vnderstãd, ỹ as long as I shal liue I wil remẽber your benuolẽce & liberalitie, wherin I will employ my prayers

to pray vnto God for youre good prosperitie and helth, for I know none other thing wherin I might better profit you: But if God so prouide for me hereafter that I may, you shal finde me redy to employ my selfe for you, euen as I know and confesse, that you haue vsed your liberalitie towards me, &c.

Here are to be noted six considerations of thankes giuing, which may take place as well in the iudiciall gender as in the deliberatiue: for thanks giuing is a kynde of recompense: That is to wit, we must consider the benefit and thing geuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the authoritie of him that demãdeth, together with the facultie of him that is demaunded. Concerning the gift or benefit, ther is to be cõsidered whether it be great or smal sumptuous or paynfull, priuate

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or cõmon, easy or difficult, much or litle, good or bad. As touching him that giueth, there is to be cõsidered his liberalitie, & custom of giuig. Also for the time, whether we haue extreme necessitie, & that none other of our frẽds either did it not, or knew it not, could not or wold not do it, and that without hope of succor as a chãce vnloked for, he did vs that benefit. And as for the qualitie, whether he did it for our profit or his owne, whether by fortune or of set purpose, whether liberally or by constraint, or otherwise. As concerning the valiue, it is by comparison, as to consyder what it is that is demaunded, how much, considering also the comparisõ of that which is giuen, and of that which is demaũded. And as touching the authoritie, is to be considered what

maner of persons they be which demaund, for what cause: there is likewise to be considred the facul= ty of him that is demaũded, as al= so the facultie of the recompence. Moreouer it is to be considered & noted, that he which demaũdeth recompence hath three common places. The first is Amplificatiõ of the benefits & good turns that he hath done, of the paines & los= ses that he hath had in doing him good & seruing him, & then adni= chilating and counting nought worth any rewarde that he hath had, as to say thus; I haue ser= ued you at myne owne proper costes, I haue cõsumed my youth I haue destroyed my selfe for you and yet haue I ben nothing recõ= penced. The seconde by compari= son as thus: You haue heretofore done me some pleasure, but that

doth nothing approch, nor is not worthy to be compared to the benefit that I haue done you. The third is by remonstration, as for to say thus: do you wel vnderstād that from henceforth there is no man that will do you seruice, nor kepe promise except you satisfy me, & therfore if you do not, I will declare it vnto euery one. Now he that will deny such benefits done, or at lest not recompēce thē, may ayde him selfe by the three reasons aforesayde in confuting them: first by Amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompence, for the paynes of a villaine are to be made no accompt vppon. By comparyson, saying: If any by their vertues haue hadde anye bene-

benefit, the other vicious may not looke to haue lyke preeminence. By remonstracion, in declaring that the men are more couetous of money than of vertue, & that for a mans money he may alwayes haue seruauntes moe in number, than vertuous. Moreouer recompẽce or remuneracio is made in three sortes, by will, by word, and by deede. By will when the faculty, the tyme, and opportunitie are not: and yet there remayneth in the man a perpetuall memory of the good deede which he hath receiued, and wold gladly render pleasure for pleasure, or better. By word, when in giuing thanks for the good turne which hath ben done vnto vs, we binde our selues to do all seruice to our benefactour. By deede, when beside the thanks of words, we re-

com-

compence the benefactour with goods, with gifts, with seruice, with mutuall loue: or at the least by offring to satisfie.

Thus much haue I thought necessary to be expressed in this place, and now it is time to enter into the style of Missiue Letters vnder the demonstratiue gendre.

Hovv to vvrite vnder the demonstratiue gender, in the praise of some bodie.

TO write in the praise or commendation of any man, in such a respect the Letter must be parted and deuided into three parts. First, to declare the insufficiency of our wits, as not able to describe the vertues, merits, and praises, which belong vnto him for whom we write, the which we

we must say doeth surmount all eloquent Rethorik, or other maner of writing. Afterward must be expressed some excuse or cause which moued vs to write. Secondly, we must begin to declare one of the vertues of him whom we wold praise, and consequently with other general causes, saying that of such vertues & greater, he hath such number that we were scarce able to recyte them in many days. Thirdly, that those things which we haue written are but small matters in comparisō of those that we might write & that it is no flattery nor adulacion which we write, &c.

The Example.

ALthough (right honorable Lordes) I haue taken vpon me a thing very vnfit for my rude and small vnderstanding

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ding, that is to expresse by my letters vn-
to you noble Lords, the praises and no-
ble vertues of N. which are such and in
so great number, that I know not at
whiche of them to begin, for the least
which is not little, surmounteth all ma-
ner of writing, & that such a personage
can not be counted to much worth, nor
be to much extolled & magnified: This
notwithstanding according to my simple
and rude maner of writing: I haue ven-
tured to write vnto you of his most wor-
thie prayse. In the first place, I promise
you, and assure you that amongst the
noble, expert, valiant and hardy men, he
hath alwayes ben the chiefe: for if there
be question of worthinesse as well of
body as at weapon, if there be question
of strength, and therewithall of warfa-
ring prowesse, be it on foote or on horse-
backe, alone or in company, at an assault
or in a garison, or if I shoulde speake
of Doctrine bothe morall & politike, yea
or diuine, in all these and such other
things, he as it were a verie mirrour

and

and spectacle: amongst birds he is an Egle, amongst fishes a Dolphin, and amongst men a very Hercules. For counsayle of the Cities and politike affaires there is not his lyke, who is (and will be) to your Citie no small adornement, whereby you shall get great renowne, and strangers the light of most euident example. And because that my to rude vnderstanding knoweth not the maner how to write the tenth part of his vertues, and that my letter shold be to long and tedious, it may please you to be content at this present with this small writing: for I do determine to write vnto you an other time more largely, & what soeuer I write it shal be nothing but mere truthe, denoide of all faining and flattery: & I aduertise you (my Lords) that so much the more you shall know him, so much the more wil you comméd, praise, honour, and esteme it a great benefit to haue had the knowledge, acquaintance, seruice, ayde, support, familiaritie, frendship confederation, alliance, recourse, & cõpany of such a personage &c.

How

Howv to vvrite vnder the Demonstratiue gender, blaming or dispraysing another.

TO write in ỹ dispraise of a man we must deuide our letter into three parts. First to get good wil vnto our selues, declaring that in deede we do not loue, neither that it is our commõ vse to write euill of any man, but that now we are vehemently vrged and constrayned there vnto &c. Secondly we must dispraise the party in honest and couert termes, and so placed that it be not playnly perceiued that we speke for enuy or anger, or otherwise: but onely that in very deede the great pryde which is in him doeth cause vs to say it, to thende to abate his presumpcion, and to reforme him. Thirdly we shall excuse our selues towardes him vnto whome we

wryte, that if we haue wrytten any thing vnto him, which might displeasse him, we suppose him to be wise ynough to know the truth, offering .&c.

The Example: vvherin a certain man writeth to *Cicero* touching the conspiracie of Catyline.

IT is not my custome, (learned Cicero, most renowmed and worthy of honor,) by detracting and speaking euill or blaming of an other, as many do, to go about to get vnto my selfe praise and renowme, especially when the vices of the other doe touch me nothing at all: in so much that although I my selfe be slandered & greatly iniured by myne enimies, I suffer it pacientlye, and hold my peace. But yet considering with my selfe the great Treasons of Catiline, who notwithstanding neuer did me any displeasure, seing that he was determined as a Traytour, to kéepe the whole Citie and cuntry in subiection, by the ayde and suppoꝛt of strangers, I coulde not abstayne my

my selfe from declaring it vnto you, to the end that the whole being known, ye might giue order, and conuenient remedie. I aduertise you (worthy sir, and deere frende) that ouer and aboue the other innumerable vices, pety traffickes, traysons and subtilties that are in him, he communicateth day & night with the cursed, peruerse and wicked rybalds, ruffians, & rascal Roges of the Towne, he prouoketh & corrupteth them with money, and other damnable meanes, to conspyre with him the destruction of ỳ good & noble Burgesses & Citizens: with full determinate purpose to make a generall cõmotion, to kill the wise & learned gouernors, to fier theyr houses, to ransack & spoyle their goods, & to do al the execrable wickednesse that is possible. And this is now manifestly & notoriously knowē throughout the whole Citie. For he now declareth himselfe to be such a one euen in open audience, threatning them that are in chiefest authoritie, in such sorte that they are constrained to flee, fearing a greater inconuenience: Therfore it is

necessary (my singular friende) to giue politike order, and that brefly, to the end that a greater euill do not ensue. I haue not writte this vnto you for any hatred or enuy that I haue against him, for so should I do wrong to complayne of him, but that which I do is in fauour of the publick weale, & to moue you as a good and diligent Iudge, to redresse it by seuere iustice, so far forth as it is nedefull, to thend that we may remayne in ciuill peace and tranquillitie: requiring and beseching you to addresse vnto me your noble desyres that I may accomplish thē according to my possibilitie.

Howv to vvrite by maner of Complaint or lamentation, for an iniury receiued.

IN such a case we must first get the good wil of him vnto whom we write, by reducing to his memory the cause wherefore we are moued and prouoked to let him vnderstād of our estate. Secondly,

ly, we must make honest remonstration and recitall of the wrong that our aduersary hath done vnto vs, by reprouing him of ingratitude, or some other villanous vice. Thirdly we must require counsayle, comfort, ayde, or demaunde his counsayle, offring in lyke maner. &c.

The Example: vvherein *Appius* vvriteth to *Cæsar*, of iniury done him by Cicero.

THe feruent desire and singular loue which you haue alwayes shewed vnto me (most mighty Cæsar) doeth constraine me to write vnto you my complaint of an iniury which hath ben done vnto me, to ỹ end to obtayn of you some comforte, for I suppose that the iniury doeth touch you as well as me, considering the amitie and frēdship betwirt vs, which through firme & stedfast acquaintance ought to be common, as well in

prosperitie as in aduersitie. And bicause that within this moneth I haue sustey-ned very vncurteous and vnhonest in-iuries, I could not abstayn from writing vnto you, to the end that you might be a relieuer and comforter of this greuous trouble. You knowe (right renowned Cæsar,) the pains, trauels, diligence, and the great perils and dangers, whereun I haue ben for this wicked persõ of whom I write vnto you, not onely for to doe him honor, but also profit. And when I was iudge, you knowe in what magni-ficence he was receiued of the counsel, yet now hath he forgotten all the good deedes & seruice that I haue done him. For not-withstanding that I my selfe requested him and also caused him to be requested by men of good reputation to defend my cause, and to pleade it before the Senat, yet he refused me, although he employ-eth him selfe to the like for euery one, yea euen for strãgers, and them that he neuer knew, nor that euer dyd him any pleasure or seruice. Yea and that which

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is worse, (to do me greater displeasure) he hath counsayled my aduersary, and found subtilties and cautels to pleade against me, in such sorte, that I am depriued of my right: beholde the godly rewardes and recompences wherewith this wicked vngratefull person had paid me, for hauing done him so much pleasure and seruice. Vnto thee mighty and puisant Cæsar, I haue yet my remedie to appeale, and to moue him of the iniust sentence which hath ben giuen against me. Therefore do I humbly beseech you that it would please you to admonish him, that if remaining and perseuering in his ingratitude he will not helpe me, yet at the least that he doe not hurt me, which thing I trust that in fine he wil doe, if it would please you to admonish or commaund him. And you shall charge me with your affaires as I charge you with myne, &c.

Hovv to vvrite vvhen one frend comforteth another in an iniury receiued.

VVHen we wzite to luch effecte we muſt deuide our letters into thzee partes. Firſt, laying that we are maruellous lozy foz that iniury. Secondly, we muſt ſhew him that foz ſuch an iniurie he ought not to bex himſelfe, adding the cauſe. Thirdly, to comfozt him, pzomiſing our ayde ꝛc.

The Example: vvherein *Cæſar* comforteth *Appius*, touching the content of the letters here before vvritten.

I Haue receiued thy Letters (right redowted Knight Appius) which haue ſo much greued my heart that I can not expzeſſe it: yea I ſhould haue ſuſtained the iniury which was done vnto thée moze paciently, if Tully had done it vnto me: ẽ verily I know how vnhoneſtly he

he behaued himselfe in thy cause, before the Senate, who through corruptions, against God and Iustice, caused thee to lose thy matter: which thing semed vnto me very strange at the first sight, to think how he durst do it, considering the great good dedes that thou hast done vnto him. For by that meanes, in ỹ iudgement of all good men, he is greatly boũd vnto thee, and therfore they wold scarce beleue that he would offend thee: But when I perceiued through thy Letters his greate mischiefe, I made it manifest vnto most of them, who are very ill content with him, and are as much displesed and as sory euen as I my selfe. But Appius, when I consider the malice and iniquitie of Tully, and that therefore in the ende he shall susteyne more dishonor and damage thã the hurt which he hath done vnto thee doth amoũt vnto, I then reioyce and comfort my selfe. For his ingratitude knowẽ, euery one wil mock him, and will bewayle thy damage, and by that meanes thy honor shall encrease, and in the ende shal haue victory & glori-

ous triumph my selfe to reduce him to thy seruice, shewing him his fault. And I promise thée that I will not cease, vntill such time that I haue reduced thée victorious, and ioyfull: and therefore I pray thée spare me not in any thing that I may pleasure thée.

Hovv to vvrite a Letter of complaint for a misfortune, demaunding counsell or consolation.

SUch an Epistle or Letter must bee deuided into three partes. First to get beneuolence, declaring that the good loue which we haue together, doeth moue vs to write our fortune, for to haue consolacion & comfort. Secondly we must declare the case. Thirdly, to demaund counsell, ayde. &c. saying that in him consisteth our onely hope, desyring that we be not defrauded of our intent, offering our selues. &c.

The

The Example: wherein a Father lamenting the death of his sonne writeth to a frende of his.

I Would, my singular and dære frende, had it ben the good pleasure of our lord, that within these thræ days you had ben here with other my frendes, for to sæ the griefes, lamentations, wæpings, and intollerable afflictions that I had and yet haue for the death of my sonne: for if you had ben present, I knowe for a certentie that you wold not onely haue had compassion, with mæ and other my good frendes, but you should also haue muche ayded to haue relæued me of my mortal grief. But bicause it is impossible, aswel for the time & also for the distance of place betwirt vs, I haue thought good to write vnto you by these presents the dolorous and greuous passions that synce that day I doe intolerably susteyne, hoping that for the frendship which you haue hadde with me synce our youth,

the which hath alwayes encreased toge-
ther with our yeres, I might receiue frō
you som cōfort. You know well ynough,
and are wel aduertised of the pouerties,
afflictions, inconueniences, perils and
dangers which they suffer in this mor-
tall world that beare charge in the com-
mon weale: and likewise those that in
the midst of the multitude of their riches
doe line in tribulations, and are conti-
nually in sorowful & miserable troubles
and vexations. But as concerning me,
(to make a very heape of my ordinarie
afflictions) I had one little sonne, so
swete, pleasant, and amiable, in whom I
toke all my comfort and recreation. For
his onely presence, or his onely speache,
did often resolue me from my great fan-
tasies, taking from me all melancholy,
yea he was my onely pastime: but now
I poure out teares of sadnesse so much
the more, for that I knowe that death
hath ben cruell vnto me, who through
his enuie hath taken away my sonne,
he hath killed my onely hope, my conso-
lation, my lyfe, & him from whome came

all

all my ioy, and therefore do I now sustayne great wrath and melancholy, I know not where to seke comfort, nor what I should doe, or say. And therefore haue I thought best to write vnto you, as to my singular and perfecte frende, to the end that you might wayle with me, & that it might please you to giue me comfort, doing as you haue ben accustomed to doe: for you haue many times released me from great calamities, through your good councell and reconciliacion.

How one frende should answer another, comforting him for his losse.

The letter must be deuided into three partes. First declaring the griefe that he hath, which he estemeth to be euen vnto himselfe in augmenting it. Secondly to giue comfort by three or foure or moe reasons, concluding that it is good to take comfort. Thirdly to giue a certayne hope, offering

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to do all things possible, and especially for his consolation.

The Example: wherein one frende comforteth another, for the death of his soone.

I Bitterly bewailed (my most singular and perfect frende, and could not keepe in my teares, when I red the Letters which you sent me, making mention of the death of your sonne. And I aduertise you that I was constrayned so to doe for the good loue that of so long tyme hath ben & is betwixt vs two, the which causeth me to feele the lyke dolor and griefe that you haue in losing the presence of a childe so wel taught and of so good a wit, and entrance of good maners, wherfore I maruell not though in him did lye all thy consolation: For I thinke that if our lord should not sende you ayde and succour in so great a tribulation, you wold be consumed with weping and wailing, and would dye immediately after him.

Not-

Notwithstãding through the prouidẽce that is in you, you know ỹ a man ought not to ber nor greue him selfe beyond the limits of reason, by the which all desolacion ought to be chased frõ the harts of men: and if it were so that you were deuoide of reason, through the exellent dolour which you haue suffred to rule in your hart (not considering that your sonne was mortall, that you haue begot him mortall, nourished him mortall, & that he is mortally dead, rendring the tribute of nature euen as it is appoynted to euery one of vs) yet should neither my letters nor consolacion serue to no effect. But sith in dæde you know well ynough that both yong & olde, yea euen your selfe shall wax rype and dye, cease therefore such wæpings and lamentations, which better beseme the female kynde, than a wise and prudent man, such one as you are, and mitigate your strong passions with stronger reasons, in doing the dæde of a vertuous man: employ now your wysdome, seing that it is time & nædefull, to the ende

that

that euery one, (yea they that know you not) may see to appeare in your persõ the constancie and pacience which you haue tolde them to be in you: I well remember I haue oftentimes seene you reioyce in prosperitie: and therfore if you shold now shew your selfe otherwyse, you should giue occasion to think that it were your custome at sometimes to reioyce, & afterwards bitterly to sorrowe. The remedie against such mutabilities and vnconstantnesse, is equally to sustaine all prosperous and aduerse fortunes. Therfore at my request, let not so many vertues which are in you, remayne deuoide of pacience. I know that you vnderstand this, and a thousand other good reasons meete for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your frendes being in aduersitie. And I aduertise you that this which I write vnto you, is not to instruct or teach you, but only to giue you to vnderstand the great good wil that I beare vnto you, and that I wold according to my

possibilitie pleasure you both with body & goods without sparing of any thing.

How to write letters being in exile, vnder hope to obtaine restitution, ayde, counsell, or comfort.

WE must deuide our Letters into three partes: First, to purchase the beneuolence of the person to whome we write, hoping of his loue and prudence, by the which he may vnderstād, that such a fortune is common to all men. Secondly, to shew the good deedes that we haue done to our cūtrey, or vnto him by whom we are exiled, neuertheleste not vsing any arrogācie, but to the end that we may euidently shew that we are wrongfully exyled, then shall we declare through whose iniury it was, as by our enemies. &c. whome we know doe hate vs in

that they shew vs vngratitude & iniury: Afterwards, we must say that we hope to haue vpright iustice, by the whiche we shall obtaine honor, and our aduersaries be confounded & punished. Thirdly we must thereupon demaunde ayde and counsell, recommending vs and our matters to our frend, which we willingly present vnto him.

The Example: wherein *Cicero*, lamenteth to *Lentulus*, that for the hatred of *Clodius* he is exyled.

IT is my custome (my singular frende Lentulus,) when there happeneth vnto me any aduersitie, to haue recourse vnto my frendes, for their ayde, counsel, or consolation. Therfore vnto you, whom I repute not onely my frende, but aboue all other most especiall, for ye you esteme my

my aduersities to bee yours) I haue thought good to write a misfortune which is happed vnto me through malyce: to this ende that by your ayde and counsel, I might in so great an euill fynde some comfort and remedy. Euery one knoweth, and it is common inough to all men, what great paynes, trauells, and charges, I haue manfully susteyned, to illustrate, defende, and preserue the publike weale, and so doing I haue bestowed not onely my goods, but also my time and labour, which leauing vndone I might haue profyted in other greate affaires. True it is, that in so doing, I haue obteyned honour, but you know that the wicked doe alwayes malyce the good, and can not suffer vertue to haue place: for through their wicked sleights & subtilties they haue so wrought that all the profit & commoditie that I deserued, & had of the publike weale, I haue now in one houre lost it al. Against me is rayled vp thys wicked & hatred of God & the world, Clodius, vnto whome

I haue done many good dedes, whereof (as vngrate) he will not remember himselfe, but shewing his malice, doth rendre me euill for good, going about to put me to death: for he hath inuented a thousand fictions and dreames before the Senate, & with his falle wicked witnelles lyke vnto him self, hath so wrought that I am banished & sent into eryle: whereby I am faine into such sorow & griefe, that I esteme the death to be much sweter, and lesse paineful, than to liue in such torment. And certainly it were impossible for me to liue any longer, if there remayned not vnto me a certayne hope, which cõforteth me, that is, that a tyme wil come, wherin the truth shalbe knowen, and my honor wholy restored, and then shall I haue an ende of these euils. And to the end that you might hasté this time, I pray you herein geue me ayde, comfort and counsell, for of you onely I require and demaunde it, offering vnto you rewarde and gift of me, my family, and goodes, with humble recommendations.

How

How to comfort our frend in his exile.

VPon such an occasion we must deuide our Letters into three parts es. First, must be declared the griefe that we sustaine for the aduersitie of our frende, which we must say to be cõmon vnto vs by reason of our mutuall loue. Secondly, we must get the beneuolence of his person, by praysing his great wisdome and vertue, declaring vnto him the vyces of his aduersary, who through enuie hath ben the cause of his exile. Thirdly, we must put him in hope shortly to returne, and to be restored to his honor, with promise to employ our selues to the vttermost of our possibilitie.

The Example: vvherein *Lentulus* comforteth *Cicero*, who through the malice of Clodius was exyled.

I Can not giue thée to vnderstand by writing my (singular friend Cicero) nor expresse vnto thée by any meanes what and how great dolour and sadnesse I had when I first conceiued by your letters, that this false and wicked Clodius, through hatred and yll wil had banished and expulsed you out of our worthy Citie. And certainly my frende, I am not only sory for your aduersitie euen at the very heart, but also when and as often as I remēber that he that hath done so many good dedes to his Cuntry is thorough enuie exyled, then gusheth from myne eyes such a spring of teares and in so great abundance, that by good similitude they may rightly be called a very Riuer, for the great loue that I haue to you. And for a truth, it wold be so cōtinually with me, if I were not restrayned by thincking ỹ through great wrong, & to the great dishonor of them that did it, you are thus exyled. Lord God, it is wel

knowne

knowne vnto thē what humanitie & gē-
tlenesse you haue shewed thē, insomuch
that to none were he neuer so base, you
haue at any tyme refused your paynes &
labours, were it for the weale particu-
lar or publick, but with a certeine delibe-
rate benignitie haue studied to please al,
without vsing any refusall, disdaine, or
arrogancie, which are vertues worthy of
great prayse, cōmendatiō, & reward. And
yet through ỹ enuy of a mischeuous flat-
terer, a seducer of the people, hauing no-
thing misdone, are sent into exile, euen
as though you were a Traitor or male-
factor: but ỹ violence ỹ is done vnto you
& the violēce of Clodius wil haue an end,
for they can not alwaies endure. There-
fore my dere frend, take vnto you a good
corage, & setting a syde sundry small cō-
clusions which can but hurt, haue a good
hope, & cōsider ỹ ill luck can not alwaies
cōtinue in one place, for fortune is muta-
ble in hir dedes. Consider ỹ you haue yet
many frēds, yea & though there were but
onely I my selfe, whom I think am not
one of ỹ least, yet I wold hope by ỹ help
of god, that within short space ỹ malyce

of Clodius should be vanquished and the truth knowne: for my part I will spare nothing, to the ende y in short time you may be restored vnto your former honours and dignities, and he shamefully dejected and punished.

Howe to write expositiue letters, certifying the witnesse or notyce of a thing.

When we write Epistles or Letters giuing to vnderstād of the witnesse, history, or knowlege of the witnesse of any thing, we must parte our Letters into three parts. First, to get benevolence towards our selues, declaring that al is for the loue of Justice and veritie, to the ende that thinnocent and iust be not oppressed, & that for the great loue that we beare vnto him, to whome we write we testifie the truth of that which is demaunded. Secondly, we

we must declare the full circumstance of the fact. Thirdly we must say, that we haue certifyed that which we know of a veritie, & that if we shall know any more either of ý or of any other matter, we will gladly shew him pleasure.

The Example: vvherin *Cicero* testifieth vnto the iudge, that *Clodius* vvas at Rome, the same day that the sacred things of *Vesta* were violated.

I Am requested by you (Iudges of equitie) to say that which I know concerning the cõtrouersie betwene the honest order of the Matrones of the one part, and Clodius, for the violence of the sacred things of the good goddesse Vesta, on the other part, to wit whether the day of the same violẽce, Clodius was within *Rome*. Although (my Lords) ý I desire not to hurt any person, but desire Iustice and equitie to be rẽdred vnto euery one: And

to cause the same to be obserued & kept, I wold rather chose to dye than to conceale the truth: my Lords, I aduertise you that the daye of the sayde violence, towards morning I saw Clodius in the field of Mars, and about seuen of the clock in the Euening, he supped with Pompeus, and almost all the day I sawe him about the Temple of Cæsar, and about three of the clock in the after none he went hastely into his house, yet notwithstanding I know not wherfore. &c. This which you desyred to vnderstande of me (my Lordes) I haue written it vnto you according to the pure veritie: and if you know any other thing wherein I might doe you seruice, you haue me to cõmaund, and I to obey and do it.

How to certifie some newes lately happened.

TO certifie some nouell or new thing, the Letters must be deuided

uided into three partes. First, we must purchase beneuolence to our selues, declaring that we are inclyned to write vnto him, as vnto our frende, of newes which happened, aswell in publike affaires as in priuate: for we know wel that he taketh plesure to heare speake of them. Secondly, shalbe declared the history, be it of Battaile or other businesse. Thirdly, we shall say that that which we haue written vnto him was not to haue bin left behinde without aduertisement, promising him that we will not complaine of our labour in wrytinge alwayes vnto him lyke newes, prouided, that we know them to be acceptable vnto him.

The

The Example: vvherein one frende writeth vnto an other of newes of the Court.

I know (dere & perfect frend) the greate desire that you alwayes haue to vnderstand & know the things that are done in this citie of *London*, for the profit of the publike affairs, wherof you are a very piller, and can not long absent your self, but that your absence shalbe lamented, for the good loue and godly fauour that you alwayes beare vnto the commō weale, in such sort, that your heart can not be contented except you be aduertised by some of your frends of the newes that dayly happen. Therfore to pleasure you, and to doe you agreable seruice, euen as I am bounden, I haue thought good to write vnto you ỹ which is lately happened since your departure. Vpon Mewsday last in the morning, newes were spread abrode by a Boast, through out the whole Citie, and euen vnto the eares of my Lordes of the Courte, and of the Citie, that there was in this Citie great

great abundance of Ruffians, and other such burly burlies of wicked people, called Roages, who in the night time make and commit manie execrable crymes throughout the towne. Through which occasion the counsell assembled, dyd deliberate to knowe what was to be done. And after all opinions, there was ordeined a newe watch of the burgesses and inhabitants of the Citie, and that euery one should hang forth Lanterns & Candle light, to giue light in the night, and that vpon great forfeicts: which is done according to the ordinance &c. Moreouer. &c. Thus haue I written vnto you the newes, whiche I know at this present, and if there come vnto my notice any other thing worthy to be knowne, I will write it vnto you incõtinently, not thinking much at my trauel, as well in this, as in other things, by the which I may pleasure you. Recommending me vnto your good honour,

How

How to aduertise one, of the conditions of another.

LEtters to aduertise the conditions or maners of any person must be deuided into three parts. First, we must get beneuolence to the person of whome we write, saying ỹ we haue don our diligẽce to enquire of the maners, and to haue knowledge of the person, or of the thing wherof we intreate: but if we write of our selues, we must omit the first parte, and in steade thereof purchase beneuolence to our selues, excusing vs yt peraduenture we saye any thing of our selues, that it is not for arrogancy, but euen onely to make vs to be knowne vnto him, that desyreth to vnderstand what we are:

are: and that done go forwarde with the thirde parte as before. Secondly, we must make recitall of the maners & conditions, &c. Thirdly, we shal say that this is all that we know at this present, of the person or of the thing, being redy to enquire more and also cause it to be manifested. Offering our selues &c.

The example: wherein *Cicero* declareth vnto *Cæsar*, the conditions of *Appolonius* of *Rhodes*, Orator.

THere is nothing so difficile, weighte or paynefull (Noble Cæsar) which with a free heart, for the loue of you, I would not take in hande, throughe the singular and affectuall good wyll the which I doe beare vnto your most noble Maiestie: And thereunto

I fele my self bounden, by meanes of ȳ benefits & gratulations ȳ you haue done & stil daily do vnto me. You haue writtē vnto me that in all diligence I should enquire of the maners and conditions of Appolonius of *Rhodes*, and that I wold write vnto you the veritie. I do you to vnderstand, that in the iudgement of all thē that know him he is a singular man, and not onely in Rhetorike, but also in Philosophie, doeth get by his workes an immortal name. And I certifie you, that when he departed from *Rhodes* he went vntō *Athens*, and there found not his lyke, in somuch that the Students sayd, that he was a second Pallas, yet once againe descended from the braine of Iupiter into their Citie. Many other things might I write vnto you of him, but wherefore? For whosoeuer you shal enquire of, you shal fynde them to haue the like good opinion of him: so that if you cause him to come to the Citie, you shall do a singular cōmoditie, not onely vnto your self, but also to the whole common weale. And if you will that I shal do any

other-

other thing for you, beholde I am altogether redy to please and obey you, recommending me once againe vnto your good grace.

How to vvrite a Proficiat or Congratulation, for an Office, or Dignitie.

When a man hath obtained an Office or Benefice, or any other thing by his good fortune, & that we would shew our selues to be ioyfull of it, we must deuide our letters into three parts. First beneuolence to the person vnto whome we write, with commending of his merits and vertues. Secondly, to declare our affection by the which we doe participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profit and perpetuall praise, offe-

king our whole seruice. &c.

The Example: vvherein one frend reioyceth with an other of the office that the king hath giuen him.

I know not whether vnto me or vnto you, singular frend, I ought to say *Proficiat*, for the office which through your vertues and spedy diligence you haue obtained of the king, and I assure you that the profit, honour, yea and glory, if it be lawfull to glorifie in wel doing, are of no smal estimatiō, sith in so yong age, you haue obtayned such dignitie, & surpassed the merits of your elders, wherof I ought muche to reioyce: for from hencefoorth your vertues shall be manifested, and my honours and profit shall encrease, seing that I haue such a frend, who through the brightnesse of the glorie happed vnto him, shal driue from me the darkenesse of griefe, and shall cause me to haue good participation of his honours, ioye and profit. Much good doe it you therefore this dignitie, which you neuer obtained through ambition, but

onely

onely through the vertues that are in you, for the which there are yet greater benefits due vnto you. And as for my parte, it is not without a cause that I reioyce, for the benefits of fortune are common amongst frends, & causeth the loue which is in both their bodys to haue but one spirite, and in bothe of them is perceiued but one only minde. I beseech God that you may still prosper & go forewards frō good vnto better, & that by your vertuous faith you may purchase immortall glory, and as long as you lyue to remayne in his holy fauour and grace

How to vvrite Letters reioycing for our frendes health, or safe returne.

IF your frend haue recouered his helth, or be safely returned from his iorney, in such a case our Letters must bee deuided into three partes. First, to get beneuolence of our owne behalfe, for that we were sore affrayde of his sickenesse, or that there should happen vnto him any misfortune or aduer-

uerſitie abroade in his voyage. Secondly, to declare the ioy that we haue had of his mending, or returne, praying vnto God to kepe him from all euill. Thirdly, to offer our whole ſeruice. &c.

The Example: vvherein one frend reioyceth of anothers recouery to health.

IT is not poſſible for me to write vnto you, neither is the heart of man able to thinke, (my ſingular and perfect frende) what ſorrow and griefe I had when it was reported vnto me that you were greuouſly ſick, & in great danger, for then me thought that I euen felte your ſickneſſe, through the good will and loue that I beare vnto you, and wold gladly that my ſorow might haue diminiſhed or eaſed your paſſion. But by ſuche and lyke meanes that I had greate ſadneſſe, and griefe, for the firſt newes: I haue now ineſtimable ioy, for that it is tolde and

affirmed vnto me for a certaintie, that you haue wholly recouered your health and welfare. I giue vnto you the *Profic-at vobis*. (my singular frende,) for suche a treasure recouered, and beseech our lord that he will preserue and kepe you in as good and long helth, as I wold wish euen vnto myne owne person. And I giue you to vnderstād that I.N.M. and all the rest hereabouts, are (thanckes be giuen to God) in good health and welfare, prest & redy to accomplish all your good requests and commaundement.

How to exhort to vertue and to good maners.

TO exhorte vnto Uertue and goodnesse, bee yt to auoyde griefe, or to get profit, the letters or Epistles must be parted into foure partes. First, to acquire beneuolence by reason of the matter, declariug how worthy it is, how profitable and necessary for

him vnto whome we write, and thē, that it shalbe a worthy praise for euery good man so to doe. Secondly, shalbe expressed the thing to be possible and easy to be done. Thirdly, that it is very necessary for him to doe it, and if he doe it not, that there may happen vnto him damage & dishonor. Fourthly, and finally, to declare what is to be done: and this latter parte may bee placed in such order as shall seme good vnto the endyter.

The Example: wherein a frende exhorteth a yong man to obtaine vertue.

THere is nothing in the world (wittie yong man) that more profiteth aswel to atcheue to common as priuate goods, nor which causeth more to augment and get honor and good renowne, than the trade

trade of good maners and vertue, for by that meanes the wise, not onely in their houses, haue taken a forme of regiment by good order keping, but also kingdoms and publike affaires are by them gouerned, mayntained, and augmented. Beholde the Athenians, the Romains, and diuers other, haue they not alwayes flourished when vertuous and wise men had the gouernemẽt of their publike weale? And further I may well say that a man whiche hath vertue in him, doeth shyne with such a grace, that he may easely be exalted and elenated from base estate into high honor, & get immortall prayse. For this cause, and for the singular loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your corage to the attayning of vertue, considering the good disposition, and the beginning of a good spirite that God hath endued you withall, whereby you surpasse all other your companions: not y I do mistrust the courage y you haue to study, but more & more to animat you in

your good purpose: Neuertheles (my welbeloued) I consider that your studie is somewhat difficil, but I assure you ȳ ȳ fruite therof is very profitable, wherunto a man may easely attayn without great paine. There resteth but onely to haue a desyre to become a worthy man, and a good corage to study well, especially in good Sciences, to accustome to good maners, getting wisdome and vertue, & by this meanes shall we please God, be beloued, prayed, and honored of men. Therefore I beseech you my frende lose not your yong yeares in ydelenesse, which leadeth the blynde to all gluttenous voluptuousnesse, and maketh a man weak, ignorãt, poore, vnfortunate, full of shame before old age cõmeth, which is altogether vnprouided for, and to late to be remedyed. Moreouer (my well beloued) consider that in this Citie there is great nede of wise men, for to gouerne ȳ publike affayres: And if you do your endeuor, there is no man liuing that hath a better meane, than you haue, consydering the place and house from whence

you

you are descended, and the faculty that God hath giuen vnto you.

Howe to dissuade our frende from reioycing vnaduisedly or foolishly.

If we intend to dissuade a man, that he reioice not vnaduisedly or that he do not a thing which he thinketh to be good, & is not, then must we deuide our Letters into foure parts, as before. First, shalbe declared the disprofite of the thing, if he doe it, and how it may be hurt full, for that it is vniust and dishoneſt, not agreable to a good man. Secondly, that he ceasse & desist frō his purpose, declaring vnto him what he ought to doe. Thirdly, how easy it is to leaue it. And fynally, how necessary it is to doe that which we counsell him, offring. &c.

The Example: vvherein *Cicero* dissuadeth *Curio* from reioycing that *Cæsar* is made Emperoure.

THe common opinion of all Philosophers and wise men (worthy knight Curio,) is, that there is nothing more vnhonest, vniust, and pernicious, than to reioyce of the destruction of the publike weale: & he is so much the more worthy to be blamed & dispraised, as to oppresse he would receiue praise, or glorifie himself with priuate vtilitie, sith that for the preseruing of ỹ publike weale, we ought to hazarde our selues euen to the very death. And I vnderstand that you reioyce euen to the vttermost for the victory of Cæsar, in such sort that it is openly perceiued, and can not therefrom withholde your selfe, wherfore I greately lament your simplicitie for letting your selfe to fal into so great an errour, as to reioyce of your owne ruyne, your parents and frendes, your Citie and the whole common weale. Therfore I ernestly request and praye you to leaue of this vnconsi-

dered

dered and immoderate delectation & reioycing. And notwithstanding all this, I haue so good an estimation of you, that you are not deuoide of sense, but that shortly you will perceiue your errour, & conuert this foolish ioy into bitter mourning, considering the euil that followeth. For lyke good and loyall Burgesses, you shall well think that the libertie of all is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose him selfe euen to the very abandoning of his life. And therefore in all calamities, miseries and troubles, it is not necessary onely to remedy this your such reioycing, but it is also very conuenient & decent to bewayle and lament continually the damage of your cuntrey, of your nation, and of your Citie, whose execrable ruine is now begon, and from daye to day will greatly encrease through the multiplication of most wicked people, and many other apparaunt myseries and greuous perditions, which will bee executed sooner than you doe thinke for,

the

the which to auoyde, it were rather to be desired to dye than to lyue. Ceasse therefore to reioyce, and begin to lament your publike weale, and if you haue no pitie of ỳ publike weale, yet at the least haue pitie of youre neighbors, and of your owne selfe.

How to write letters exhorting to lamentacion.

BE it for misfortune priuate or publike, the Letter must be deuided in foure parts. First, to say that it is bothe iust and honest to bewayle the aduersitie of oure frende, or of the affaires of the publike weale, seing that in such a case the calamities are as it were oure owne. Secondly, to shewe the case, thereby to moue lamentation. Thirdly, to exhort to bewayle it. Fourthly that it is necessary so to do, to the end that after the griefe and affliction, remedy

medy may be sought, promising to doe for him. &c.

The Example: wherein *Cicero*, exhorteth *Plautus* to lament the oppression of the publike weale

WE are cõstrained, (my frend Plautus, as well by deuine as humaine right, next to the honour of God to expose and venture al that we haue for the safegarde of the cõmon weale, the prosperities whereof ought not onely to reioyce vs, but also the aduersities thereof ought to cause vs to lament & grieuously sorow euen as our owne: yea & further we ought for it to hazard our life vnto all dangers, for to preserue and defend it. This hath caused me to write vnto you, for the miserable state of oure desolate Citie, to this ende that you should lament with me and bewayle our ruine & perdition. And for the first, you should vnderstand that I am dismissed and destitute of the dignities and authorities

wherin I shyned in the Senate, through the malice and iniquitie of Cæsar, who causeth himselfe to be called the Monarchal Emperour, and hath not onely chased away the Fathers & Senatours, but also from great and small hath taken away the name of libertie. Who can be of heart so hard, to abstaine himself from teares and lamentations, sith our libertie is thus lost: what resteth there now but that with me & others you bewaile, sorowe, and lament such misfortune. And if it be sayde that it is necessary to augment my sorowe and poure out teares, in such sort that ther may be found some maner of playnt, which may remedy our iniury, by doing some laudable dæde, I assure you that with him that wil enterprise it, I will not refuse that labour but will hazard in all damages bothe head & life, & wil be one of the formost to haue againe & recouer the liberty lost.

How to dissuade from sorow.

When we write letters dissuading from sorow and lamē-

ta

tation, we must deuide them into foure parts. First, to declare that it is dishonor and damage in such a case to shew himselfe sorowful, considering that euery wise man ought of dutie to shew him selfe equall, aswel in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of griefe: and thereto may we adde if we will, a reason by the whiche we may shewe him that to remayne to much in suche sorrow, it were dishonest. Secondly, it behoueth to enforce our selues to conuert the same sorow into ioy. Thirdly, to shew by good reason that he ought to reioyce. Fourthly, that it is necessary to leaue suche griefe and sadnesse, alleaging some reason for the same purpose.

The

The Example: wherein *Brutus* dissuadeth *Marcus Antonius*, from sorrowing for the death of Cæsar.

A God man of duetie (my frende Marcus Antonius,) ought not onely to loue the prosperitie of the common weale, but with al his power to aduance it, and being aduanced to kepe and preserue it, and also for it to hazard his life euen to the very bludshed, if it so be nedefull: and he that doeth not so, is worthy of great reprehension, and greuous punishment: and certainly it is not laudable, but very detestable and dishonest for a particular profit, to consume the publike profit, and he that so doeth ought shamefully to be throwne downe to death, and not worthy to be lamented of his frendes. But bycause I see that for the death of Cæsar, you poure out abundance of teares, therfore can I not chose but much marueil of you, sith you haue always ben a loyall Burgesse, and that not onely the common weale hath ben through

thzough you augmented, but also vnto them ý haue thereunto ben cõtrary you haue alwayes ben a rigozous hinderer, a straite iudge, & an inuincible defender, moze than though they had offẽded your owne person. Therefoze take vnto you againe your olde custome, and be not greued foz the death of so cruell a tyrãt, which death all ý woz1d ought to desire, and thereof to reioyce, bycause he had taken away our libertie, and destroyed our publike weale, foz his priuate pleasure. Wherfoze me thinketh that foz such a death you ought rather to reioyce than to sozrow: sith that by the death of so wicked an vsurper we are returned into our fozmer libertie. Deliberate therfoze to reioyce your selfe with vs. And take good hæde that in our company you be not perceiued to be sad in heart noz in countenance: I assure you that it is necessary so to doe foz the auoyding of suspition in your person, praying you that if you would haue any thing of me, doe but commaund it.

How to write Inuectiue Letters, reprehending either frende or enimie, for some cryme, or ignorance.

Inuectiue Letters must be deuided into three partes. First, we must get beneuolence of our own behalf, saying that not willingly but by cõstraint we haue written it vnto him, & y we haue long time cõcealed it, but bicause he stil cõtinueth from euill vnto worsse, we haue thought good not to endure any more of so euil a man, whose wickednesse might do great hurt, if they were not corrected. Secõdly, to declare the matter whereof we will reprehende him, in alleaging resons fit for that purpose. Thirdly, if he be our frend, to declare it with gentle language, admonishing him louingly, and shewing the incõueniẽces which might

might ensue if he should hereafter doe any such matter. And if he be an enimie, to get beneuolence on our behalf, saying that we doe not disdayne him, nor that wee would any more inuey againste him, to the ende that he shoulde not think that we haue done that through hatred, which in deede we haue vprightly done, still deseruing to speake somwhat more amply an other tyme when place and tyme shall serue.

The Example: wherein *Cicero* inueyeth against *Lucius Catilina*, who conspyred against the publike weale.

I Know not any thing at this present (Lucius Catilina) wherewith I am more intollerably greeued, and which is more painefull vnto me, than to haue

knowne, and to haue ben aduertised, by ye report of diuers through their Letters, that you haue conspyred agaynst your cõtrey, the which to preserue, you ought willingly, and with a noble courage, to chose euen the death: & in asmuch more as ye publike profit is to be preferred before the particular, somuch the more is it a wicked & detestable thing vnto him ye enforceth him self to hurte yt. And I assure you, had it not ben for the great affection and loue that I beare vnto you, I would rather haue chosen to haue holden my peace, and to haue passed vnder silence, than to write vnto you of it: but I haue thought good to aduertise you, to the ende that of your self you may iudge and know your fault. What is the fury, rage, or rather diuelishnesse that might moue your heart to consent vnto so horrible and brutish a matter? where is he that durst thincke that suche a damnable cryme could be committed by any man? but especially by a Lord, a Burgesse, & a neighbours sonne of the Citie? Are you of the *Romaine* blonde? dare you vnto

your

your neighbour, nay rather vnto your selfe, put to your hand for to shed blood? Doe you take pleasure to heare yong children wepe? noble dames lament? & good olde men discomfort? when they & euen your owne parentes and frendes, shall see the death of their Fathers, husbãds, wiues, childrẽ, their goods spoyled, their houses burnt and desolate? would you haue no pitie of the desolated Senate? Alas, haue at the least pitie vpon the Temples and sacred places, & set all these things before ỳ eyes of your reasõ, & consider what pitifull ende might follow. You may peraduenture say that I desire dignities, honours, and authorities: Alas, what authoritie honor, or dignitie, may a man fynde in the cominaltie desolated? in ỳ publike weale perished? in teares & depopulation of the Citie? Certainly in my iudgemẽt, ther are neither dignities, honours, nor authorities, but only those which are gotten by vertue, & I know not any thing of greater vtilitie, or greater glory amongest men, thã to be vertuous in ỳ publike affaires.

Therefore are you greatly deceiued, if you speake for immortall glory by oppressing the publike weale. Take good hede lest hoping and thinkyng to get name of immortall life, you lose not in a moment your temporall life, getting shame, dispraise and dishonour for euer. Thirdly, cast of from you, I pray you, such vnclemency, and apply your selfe to serue the publike weale, which may adorne bothe you and yours with greate and precious ryches, to the end that you being gently reconcyled, may ioyfully lyue with vs, in the quiet peace of the cuntry, to your glory and praise. And so doing you shall fynde me always redy to ayde you to the vttermost of my power.

How to write expugning Letters, either to frend or enimie, for charging vs with a faulte.

LEtters repugning as well to frend as enemie, excusing our selues, or denieng the matter, are made in two sorts: For if it be our frend

frend that peraduenture doth accuse vs secretly, it behoueth to vse modest language by maner of excuse. But if it be our enimie we must defend our selues playnely & freely of ỳ cryme by him imposed, & in both sortes we must deuide our letters into three parts. First, we shall say we are to be excused, either for that it is not so, or that through imprudencie, malice or enuie, he hath inuented that matter against vs. Secondly, be it to frende or enimie, we shall say to our frende vnder correction, and to our enimie freely & stoutly that he himselfe may be reprehẽded of the like case, or of the very same, yea or else of a greater infamie, saying ỳ he ought rather to haue regard vnto himselfe, than to entermedle with blaming a nother.

Thirdly, if the Letters be to our frende and vnder correction, we must promise neuer to returne to commit such a thing: exhorting him likewise to take heede vnto himselfe, for the matter whereof we haue enformed him. Yf it be to our enimie, we shall playnely exhort him to leaue of his detracting, and that if he cõtinue to say what he will, he shall heare what he wolde not. And if we write vnto a third, we must praye him to admonish our enemie to holde his peace, and shall excuse our selues, saying that we would not haue him offended, although we haue spokẽ yll of our enimie, for it hath not ben for malice or yll will, but onely for to cause his malice and ill report to cease.

The

The Example: wherein *Catilina* purgeth himselfe to the Senate of *Rome*, for the cryme of coniuration impoſed against him by Cicero.

IT is always my cuſtome & condition (Notable Lordes and Fathers) to flæ wicked detractours, and to haue in great horrour the diffamers, who like wolues rauiſh the good renowme of good people: and there is nothing that ſæmeth vnto me more deteſtable, more diſhoneſt, nor more abhominable, than in the abſence of a man to dilacerate and teare in pæces his honour: and againſt them doe I manfully fight, this notwithſtanding, I can not hinder their Serpentyne & Viperous tonges, from committing ſuch iniuries. In number of whom, and of my flatterers, is this wicked enuious ſerpētyne Cicero, enimie to God & good men, and to the publike weale, who inceſſantly inuenteth new dreames againſt mée. I haue refrayned aſmuch as I could to

aunſwer vnto his ſclanderous lyes, bycauſe I would not be noted as he is, to be a babler, and of diſhoneſt language. And bycauſe that from day to day his venom encreaſeth & is vomited out from yl vnto woꝛſe, vnder your coꝛrections my Loꝛds, & in your pꝛeſẽce, I haue thought good to diſcharge me of two labours. The one to aunſwer vnto him, and to purge my ſelfe of the crimes by him falſly impoſed againſt me: and the other to giue you to vnderſtand and to declare vnto you, his execrable maners, vices, & curſed conditions, to the ende that you might heare and vnderſtād his deceitfull and crafty enuies, & not giue credit vnto his woꝛds. This wicked enuiour and ſeducer of the whole publike weale, ſayth euery where that I, who (with out boaſting my ſelfe) am loyall, haue conſpired againſt my cuntrey and publike weale: this wicked ſtranger and ſower of all ſedition crieth againſt me, who am a patron and member of the common weale, that I would deſtroy it, euen as though the members ſhould deſtroy the body: is

it

it credible: ought a mā to belene it? And neuertheleſſe he publiſheth it as though it were true. I woulde faine know by what coniectures, or by what ſignes, he could perceiue it, if he would not ſay that he had dremed it. But this wicked perſō turneth ſuch lyke & other euils as are in him, vpon me. Certes my lords, he is ſo ſtuffed with iniquities, ỹ he muſt nædes burſt & vomit out his poyſon. Ye neuer did good in this Citie, he neuer loued any, but day by daye he ſpyeth how he may worke diſpleaſure and damage to ſome good mā or other. Take hæde therfore how you giue credit to this wicked & damnable man: It is not yet long ago ſince he came into this Citie his fæte all duſky, & vnder colour of vanitie, and of a litle Rethorike that he hath, & which he vſeth, he hath conuerted a great quantitie of poore people, whom he hath by his arte, fraude and deceyt deſpoyled of their goods, and by that meanes is growne vp to great ryches. Which way ſhold there haue come vnto him ſo many houſes, poſſeſſions, ſeruants, & ſo lightly as he hath them,

them, had he not spoyled and robbed the poore people? But by this vnrighteousnesse and riches he is become so proude, that he which is but newly come, wolde chase me out of my Citie, and destroy me. And of him surely I could say innumerable euils, were it permitted me to speake freely, and that I douted not to displease you. For many tymes it doth good men more hurt to heare recyted the euill of an other, than it doeth this other himselfe, he being euil & wicked. Therefore pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false throte of this cursed Serpent.

How to write inuectiue Epistles of contention, reprehending another for ignorance in studie.

EPistles and letters Inuectiue of contention & dispraise, must be deuided into three partes. But in this case there are two ways, either

either to write vnto him whome we mynde to reprehend: or else better, to write vnto a third person, as iudge, or arbitratour. First to declare that it is not our vse to moue cõtrouersie, for we demand nothing but peace. Ye and although that we be oftentimes iniured by our enimies, & that they say all the worst that they can, yet nevertheless we would giue to vnderstand that the insolencie of our aduersaries is so presumptuous, and so tending to destroie our estimation, that we can not any longer kepe sylence, but haue thought good to write, to the end that he might be iudge. Secondly, to expresse briefly and plainely wherevpon the controuersie dependeth, afterwardes to recite our reasons, and to cõfirme them, and to confute those of our aduersa-

sary. Thirdly, that we might say many other things, whereof we will kepe silence, to the ende that we would not be thought to procede rather by enuie, thã to speake the truth: praying & beseching him vnto whom we write, to iudge of the ignorãce of our aduersary, recõmending our selues vnto him.

The Example: wherein a certain Barber writeth to a Doctor of Physick, concerning his aduersary a Chirurgian.

THere was neuer thing more detestable vnto me, nor which I had more in horrour (worshipfull Doctor) than to see a man reioyce in detractions, and euil reportes of an other, for thereby are wicked people knowne. And although I haue diuers times of many ben iniured, scouted, skorned, & dispraised, reporting by me a thousand dreames and lyes, yet haue I always suffred them, & turned ỹ deafe eare towards them. And now stepeth forth a new detracter of me, who by force constraineth me to answere, and to de-

defende me against his cursed sclaũder, for the sauegard of my estimation, which he thinketh to destroy. And to the ende that I be not accounted so ignorant as hée, I haue thought good to write vnto you, for to giue you to vnderstand that he offreth me euident wrong. This wicked and ignorant Asse crieth and publisheth euery where that it appertaineth not to any man liuing, to meddle with curing of a wound, or vlcer, within the citie, except he be a Chirurgiã, & sworne to the Citie, at the least, if the Chirurgian be not present and assistant to sée the whole cure: but behold his crafte, & how couertly he wold take away the practise gaine, & profit of ỹ Barbers. Who is he so ignorant that knoweth not ỹ alwayes hereto fore the master Barbers haue accustomed to cure all kynde of woundes aswel olde as new? Who is it ỹ is so ignorãt of the notable & good cures ỹ they haue accustomed to doe? wherefore then shoulde they not vse to doe as they haue done, without borowing leaue of the gentlemẽ Chirurgians? seing that they

doe

doe and haue done their cures very well without their assistance. I would that the ignorant Asshed should know, that that which we doe is better done, & that we vnderstand better the arte of Chirurgery than he dyeth, or a great multitude of Asses that call them selues Chyrurgians, who haue not the knowledge to apply one only instrument, or to make one incysion right, but all their case is nothing else but sophisticall arguments, which serue to no purpose. Therfore it is necessary that it come to the handy operacion of the Barbers, who vnderstand Chirurgerie aswel as they: together also that it would be greate coste for the powre pacients, to pay bothe the Barber and the Chirurgian. Secondly, and if I would, I could write vnto you more amply of his enuies and ignorant detractions, but I loue rather to holde my peace, to the ende that it be not sayde that I speake more against him of enuie than to speakethe playne truth. Therefore you that know the whole, ought to iudge the equitie, and to cause him to

kepe

kéepe silence in this matter: wherof I alwayes recommende mée vnto you, wholy offering my selfe. &c.

Howve to vvrite a Defense in a Contention.

VVHen we are accused and reprehended by contempt and dispraise, we may defend our selues by letters or epistles, which must contayne. iij. parts. First, to declare, that we are prouoked to answer vnto him that writeth euil of vs, and that it is not our custome to take altercation, especially of wicked and ignorãt people: And were it not for that it would seeme that we accorded to that which he sayth, we woulde not vouchesafe to answere vnto their ignorance. Afterward must be declared by maner of recitall, the reasons of the aduersarie, con

futing them to oure possibilitie. Secondly, we must shewe by opposite, some faults and ignorãces of our aduersarie, which shall be manifest and apparaunt by liuely reasons. Thirdly, to say, that although we coulde expresse many moe imbecilities and faultes in him, yet neuertheless we wil not declare them, to the ende that it appeare not that we speake against him rather through enuie, thã for the truths sake: saying that we would that hee vnto whome we write, should be the iust Iudge of the matters.

The example: wherin the Chirurgian defendeth himselfe to the Physitian against his aduersarie the Barber.

I Am aduertised (equall Iudge) to bee accused before you on the behalfe of suche a one, a boasting Barber, who not

not only is ignorant in his science, but also in all that a wyse man oughte to know: and I am sory that it behoueth me to answer him, but that which moueth me, is to the ende that it bee not thought that I consente to his errour, and to purge my selfe before you, that know and vnderstand al things: and to the end that expulsing his olde iniuries, I might set silence to his newe. First, for that he sayeth, that euer heretofore the Barbers haue accustomed to cure woundes, as wel old as new, and therto hath set forth their godly cures: Behold & consider the craft & subtiltie, how gloriously he boasteth & vaunteth hymself, and riseth vp to suppresse and ouerthrow the whole arte & facultie of *Chirurgerie* Is it not wel inough vnderstood and knowne, what peril there is in thinking to heale al diseases? & that to make a good operation in suche & other difficile matters, it is nedefull that the cause be wel vnderstãded & debated: & to knowe whether that that which is to be cured be a simple wound, an vlcer, or a fistule,

which is the peccant matter, and what
diniement or other medicine is proper
for it: and to discerne and vnderstande
this thing rightly, what Barber is it (I
meane to speake of vnskilfull) that vn-
derstandeth one onely worde of Latin,
and with muche a doe scarse good En-
glish? I knowe very fewe that can ex-
pounde the difference betweene Lepo-
ram, and Lepram, And yet notwithstā-
ding most of their *Chirurgerie* bookes are
stuffed full of Eloquent Latin, and that
difficile, yea and the most parte of our
Englishe termes, are very farre differ-
rent from our vulgare and maternall
speache, in such sort, that who so fully
vnderstandeth not the Latine tongue,
yea and also the Greke, can scarse vn-
derstande them. Through which error
arise many times sundry inconuenien-
ces. For the alles that are, of all disea-
ses make the Pocke. And this commeth
to passe, bicause they will neuer call for
the Chirurgian, who in his facultie, is
of all men approued, skilfull, learned e
very experte, to know howe to discerne

and

and vnderstande all the pointes of his Arte, without erring or making fault: and contrarily suche ignorannt which darkely giue credite to their glorious heades, and haue no reason saue onely their proper will and foolishe opinion, and whiche of a deceiptfull argument, make a necessary demonstration, doe giue by their daungerous promises, a very fallible hope, disalowing all good writings, if they bee not conformable to their opinion. Therfore (say I) that he ought to be put to perpetuall silence. Secondly, thus muche shall suffise you, although I might say more, but his ignorance can not beare it: For it is knowen to euery one, that thorough their fault they haue committed a thousande euills, and say that they may better kill an hundreth men, thā an other to heale one onely: and therefore take hēde of them who maye. Furthermore, I will holde my peace, for it is no great honor to write the imperfections and ignorāces that might be tolde, yea & if I should say more, it wold be sayd, that I speke

more of malice and yll will, than to o-
pen the truth. Thirdly, although I yet
keepe backe many other things, if tyme
and place serued: and although he shall
meddle to speake more of me, yet sir,
you may iudge of the whole: for you
know wel what part beareth ignorãce
and innocencie. Wholly offeryng my
humble seruice to you and yours. &c.

Howe to write Domestical and familiar Letters or Epistles.

Domestical or houshold letters
are more in vse than any other,
forsomuch as of their nature they
are very necessary, to let our frendes
vnderstande of our estate, and
of our businesse, be it of helth, pro-
speritie, sickenesse, aduersitie, or a-
ny other domesticall and familiar
thyngs: and in such mattets the
Letters or Epistles must be deui-
ded into thre partes. If we write

of

of our owne estate, health or sicknesse, or of the healthe or sickenesse of an other. First following Tullie, and others, we may (as they do) adde the Latin sentence, Si vales, bene est, ego quidem valeo, If you be in good heith, god be praised for it, for thanks be to God I am. Secondely, wee shall recite our owne health, or the causes of the amendment thereof, and also the heith or sicknesse of our frend, whiche we shall esteme euen as our owne, gladde of his recouerie or prosperitie, rendring thankes vnto god, who hath so disposed it: & likewise if there be hapned vnto vs any fortune or misfortune, we shall write the state therof, be it riches or pouertie, dignitie, or depression, to admonyshe oure friende either to reioyce or sorow with vs.

Thirdly, we say cõmonly: Thus, not hauing wherewith further to enlarge at this present, but beseeching the Lorde to keepe and preserue you in his holy tuition: we finish. From such a place. &c. By yours altogither to command. &c. or otherwise, as shal please the enditer.

The Example: of a common Style in that case.

IF you be in health and mery, I am very glad, for great thanks to be giuen to God on my behalfe, I fynde my selfe in very good health and welfare. You do peraduenture greatly maruell, for that I was wont to write often vnto you, & of late haue deferred so to do, wherof it may be that you would accuse me of negligence: howebeit it hath not beng through negligence, for an ague hath so weakened me of late, that I had small hope to haue escaped without treading the

the trace out of this worlde into another, yea I was brought so low, that euen the Physitions had quite giuen me ouer, and I had no hope saue onely in God, to whose good aide I still committed my selfe. Secondly, his soueraigne bountie hath brought me to my former helth, notwithstandig it hath not ben without great expense of money: Beholde therefore the causes why I coulde not write vnto you, but frō henceforth I will write vnto you more oftener, if God grant me time and space so to do. Thirdly, I shall desire you to write vnto me of your prosperitie, and of such a one, assuring you, that if there be any thing that I may do for you, do but cōmaund me and I will do myne indeuor to accomplish it, God to frende, whome I beseech to graunt vnto you your harts desire. From such a place. &c.

How to write other domestical Letters of familiar businesse.

WE must deuide thē into thre partes. First, & Secondly,

as in the other going before. Thirdly, shal be put the conclusion, saying that we haue thought good to aduertise hym of suche businesse, bycause hee is oure bery friende.

The Example: wherin one Friend aduertiseth an other of the processe that he hath wonne.

IF it bée well with you (my singular friende) then is it very wel with me: For euen as I am (God be praised) in good health, so woulde I desire that it shoulde be lykewise with you. And bicause I know that the loue betwirt vs two, hath alwayes made vs equall in our fortunes, therefore haue I thought good to write vnto you, of my businesse and affaires, bicause in dede you might be the more ioyfull. Secondly, you are aduised of the time, trouble & cost that I was at in the sute that I had against such

such a one, and how oft̃ I haue cursed the houre whensoeuer I heard talke of it, euen ready many tymes to gyue it quite ouer: Yet neuertheless by trauel and diligence, and by importunate sute, my good right, vpon Tuisday last, (notwithstanding any clamor that my aduersarie made (to his greate confusion) I obteined sentence to my profite, wherof I render immortall thankes to Almighty God. Thirdly, I know well that of my profite, honour, and ioy, you are as ioyfull as my selfe: and seeing that my aduersities do bryng you desolation, it is good reason, that my prosperities should bring you consolation. Therfore I pray you do it to vnderstãde to all our friends there, to the ende that they may participate of oure ioy. And if there be any thing that it will please you to commaunde me, be you well assured, that of me you shall haue an infallible friende. And thus end I at this present, beseeching our Lorde. &c.

How to visit our Frend with Letters, not hauing any great matter to write.

Often times it chaunceth that we haue no matter to write to our frend, & yet we would gladly visit him with our Letters, speaking of him or of his businesse: & such Letters must containe three partes. First, to get boneuolence on our owne behalfe, saying that bicause we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto hym our Letters, to the end that we may take plesure, in that which he shall write vnto vs again, cõsidering that there is nothing more appropriate vnto frẽdes, than often to write to & fro. Secõdly we shal say that we are in healthy and good estate, desiring

to

to know of his helth and prosperitie: praying vnto God to keepe and preserue him from all euill. Thirdly we shal desire him to visit vs often with his Letters, to this end, that hering of his helth & prosperitie, we may haue cause of consolation, offring our selues &c.

The Example of the Style in that case.

ALthough I haue no mater to write vnto you (my deare friend) for that I knowe not of any newes hereabouts chaunced, yet neuertheleſſe the great loue equall betwixt vs, will not suffer me to lette passe any messanger that I know goeth towards you, without sending you Letters by him, for I beleue verily that you haue as great ioy to rede my Letters, as I haue to reade yours. Secondly (my friend) you shall vnderstand that I and all my familie are (god be

be praised) in good health, earnestly desiring to know of your prosperitie, and howe all our frendes thereaboutes doe. For I assure you there is nothing vnto vs more pleasant, ioyfull, nor agreable, than to vnderstande of your health, good fortune, and prosperitie: but this causeth loue (my frende,) bicause that from the time of our youth, we haue ben ioyned together with that bande. And therfore my deare and perfect friend, I earnestly request you, that it would please you to visite me often with your Letters, to the ende that notwithstanding the distaunce of the place betwixte vs, our mindes may yet reioyce, & be comforted together, praying you with all my heart to commaund me in your affaires, euē as he that is always ready to do you seruice, God to frend, to whō. &c.

How to write of some small affaires, businesse or newes.

HAuing a matter of great importaunce to write, yet many tymes

times we ar desirous to write of som smal businesse or newes of litle importãce, & so doing ẏ letters must cõtain. iij. parts. First to declare the cause that moueth vs, as in the stile before. Secondly, to salute him gẽtly, telling some pretie & mery newes. Thirdly, to offer him our seruice, with hartie cõmendations vnto him, & others.

The example: wherin one friende vvriteth to an other of certain small newes.

ALthough it bée long since I wrote vnto you (right dere & perfect frend) yet is is it not for ẏ I had forgotten you, but bycause I had not any matter to write vnto you: & therfore hauing now found a trustie Messanger, I haue thought good to write vnto you these Letters, whereby you might vnderstand, ẏ god be praised (who disposeth al things) we ar here in good helth, beseching him ẏ it be so wͤ you, & all our frends there.

I haue

I haue bethought me & considered with my selfe, whereof I might write vnto you, and haue founde none other thing, saue onely to certifie you that by the cõmaundement of the King and the ordinance of the Court, this day was made a great generall Justice, which was a wonderfull excellent thing to beholde, considering the order that there was kept: you haue heretofore séene but I thincke not so passingly well handled nor better ordred, for surely the chalengers especially with so valiant corage and strength enforced themselues in the Justice, that wonder it was to sée: and on the contrary side appeared also such manly hearts and boldned stomacks, that great commendations obtayned both partes of all the assistants: but yet in fine (after many sturdie strokes on both sides) the chalengers won the price. &c. Thirdly, if I had knowen any other newes, I would haue written them vnto you, praying you that you will still beare me good wil and often times write vnto me: Recommending

binge me especially to you, and to such a one, and to all our other frendes thereaboutes. Beseching our Lord to send you comfort and health &c.

How to write letters contayning some pleasant Iestes of oure selues, besydes other matter.

There are yet other sortes of letters: for these before written, may be called simple: now resteth there to expresse the composition of some mixed Letters, which are of two or moe things. And first we will shew the style of a mery letter prouoking to laughter or reioycing: yea and it oftentymes falleth that in weightye matters, there is to be mingled some pretie cõceate, be it through iesting of our selues, or of some other. And such Letters must be

deuided into thzee partes. Firſt, we muſt pleaſantly expreſſe the mery ieſtes or conceyte that we entend to vtter (our honeſty and reputation ſtill obſerued) for that whiſth we wzite is only to reioice our frend. Secondly, to leaue the ieſt or mery cõceit, & to change into ſome other matter, to the ende that it be not ſayd, that we be altogether ſcoffers. Thirdly, to offer our whole ſeruice, as in the letters before.

The Example: wherin a Souldier writeth to his Captayne.

IT is no maruell (redouted Captayne) though you make great account of me for if I ſhold be in any rencõter againſt our enimies, where it were neceſſary to part it with blowes, you ſhould ſee how I would handle my ſelfe, yea the grat

feare

feare that I haue of it, doeth make me already trouble and quake, considering y I neuer fought but vnder the curtaine, and with the pot and the spiggot. I beleue I durst not assault the snayle, if she were armed with hir shell and hornes, for as hardy a felow am I as euer was drawne out of a bowcase: yea in such a matter I woulde loue well the sound of the retraicte: and if euer you sawe man of warre play better with a two foted sword, then say boldly that I am a lyar, for I would runne with the formost to the forewarde of a good Mauerue, there to giue the onset. Secondly (my Captayne) all this I haue written but onely in iest. For in deede to saye the truth (none displaysed) there is no man in the whole companie, that more willingly or more corragiously woulde aduenture himselfe in the battayle than I woulde doe. For by the faythe that I owe vnto the King and to you, I haue so much before mine eyes the publike weale, and haue so much pitie of

the misery and calamytie of the poore people, that at all houres, both day and night, I am purposed to hazard my life in the defending thereof, and repulsing of the enimies, to the ende that folowing the steps of other valiant Champions, I may purchase honor & renowne. Thirdly, neuertheleſſe (valiãt Captain) I pray you not to put your ſelfe in danger without a cauſe, but if you ſee that it be needfull either for your owne defenſe, or otherwiſe, you ſhall fynd in me ſuch facts, as I will not vtter with mouth always preſt and redy to obey your good pleaſure and commaundement.

How to write Letters concerning mery ieſtes or taunts by ſome other.

IF we would merily taunt him vnto whome we write, or ſome other of whom we write, it muſt be done euen as in the ſtyle before written, ſauing that in the ſecond

part

part we must ernestly cõtinue on the matter.

The example wherin Cicero iesteth with Valerius.

CDuldering with my selfe at this present, (my perfect frende Valerius) the great negligence that is in you, & that synce your departure you haue written nothing vnto me, I can not excuse you, but to say that you haue the palsey or else the feuer lurden, and that the hands which were wont to write often vnto me, can now no longer holde the penne. If it be so, recommend your selfe to the Saints of *Paradise*, or if not, learne to write with your feete, euen as you haue well done with your handes. Secondly, although iesting & bourding, yet know I not any other thing which might be more gratefull vnto me, or wherin you might doe me more pleasure, than now amongst the great affaires that I haue for the publike weale, to giue me some consolation by your letters, to the ende

that I may be certayne of your health. You know my heart how I loue you, & doe not request any other thing of you at this present, if not that it wold please you to write often vnto me. Thirdly, as for me, if there be any thing wherein I may imploye my selfe to pleasure you, you may command me, euen as him ẏ is gladly redy to accōplish your good desyre.

How to write letters giuing generall commission and charge of businesse or affayres.

There is yet another fort of letters, whereby we giue commission or charge of certayne businesse generally or particularly, and such letters must contayne foure partes. First, to purchase his beneuolence, saying, that for the loyaltie that is in him, and also the confidence that we haue of his person, and that for the loue

of

of vs he wil entreat our businesse euen as his owne, therefore haue we deliberated to commit our busynesse vnto him. Secondly, to declare what businesse, and with what persons, and how he hath to doe. Thirdly, to expresse the authoritie that we minde to giue him ouer our busynesse, with all other clauses necessary to the expedicion or execucion of the same businesse. Fourthly, to promise to take in good parte, whatsoeuer to him shalbe done &c.

The Example: wherein *Cicero* committeth to *Scipio* his authoritie ouer all his businesse in Rome.

I know not any thing so weighty or so difficill, (my more than dere frend

Scipio) yea though death it selfe should follow, that for you I would not most willingly doe. For so willeth the loue & beneuolence that inwardly ioyneth and vniteth vs together: and I doe stedfastly beleue, that you wil do the like for me, whensoeuer I neede. Secondly, the cause that moueth me to write thus vnto you, is ỳ I haue much businesse to dispatch at *Rome*, where personally (for my other affayres, I can not be assistant, & therefore it behoueth me to haue some frende resydent there for me, that may take the charge of my affayres. Thirdly, and although that I could commit them to dyuers other my frendes, yet notwithstanding I am affrayde in so doing, that I should to much offende you; and should seeme that I would wholly separate my selfe from you, if I shold not commit my causes and affaires vnto you: and lykewise if you desist from giuing me commission of yours, our naturall and mutuall loue might be diminished. Which case to auoyde, I now sende you playne and especiall procuration, in my vrgent

and

and nedefull businesse : hauing stedfast confidence in you that nothing shall perish through negligence. And especially concerning the cause and pursuyte betwene me and such a one, wherof I pray you, procure speedy expedition, as knowing well the great wrong of the aduerse partie, & my good right, which hath great nede of ayde and succour. Fourthly. I beseech you againe to haue my affaires in remembrance, whereof I giue you the charge and playne commission irrevocable: all which things I would haue you to do and procure, euen as though I myselfe were personally present, and whatsoeuer you shall doe I promise to be content withall, vnder obligation and bond of all my goods, according as more plainly is contained in the procuration (or Letter of attorney, which I sende you herewithall. And thus fynish I my letter, praying. &c.

How to write letters, giuing particular Commission for some affayres.

Ofentimes yt happeneth that we commit, and giue charge

of some particular busynesse: and such letters must be diuided into foure parts, euen as the other before written. Howbeit in the second part we must expresse one or moe businesse and affayres by order, in euery article, the things that we would haue dispatched being particularly shewed, plainly and manifestly.

The Example: wherein *Appius* constituteth *Cicero* his receyuer in Sicilia.

The perfectnesse of fidelitie that I haue in you, (my loyall friende Tully,) and the which you vse towardes all your frendes, as I haue alwayes perfectly perceyued it, doeth giue me no small hope, (together the loue and beneuolence wherwith we are knyt) that your wysedome and liberall humanytie, taketh great pleasure to employ it selfe aboute my busynesse, if I commit any vnto you. Secondly, and to

theende that I giue you to vnderstand, what businesse I intend that you doe for me at this present, you shall know and vnderstand, that in your preuince I haue hadde to doe for the Senate of *Rome* and that great summes of money remayne due vnto me by dyuers of my creaditours thereaboutes. And seing that I am at this poynt assured of the good will that you beare vnto me, I haue thought good to constitute you my procurour or attourney, to receyue of such a one, so much: and of such a one, so much. &c. Whereof I sende you the cedules and obligations. Thirdly, and if any of them or any other wyll resyst you, and refuse or delay the payment, I gyue you power and authoritie to constrayne them by all wayes of Justice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall doe for me, I promise you to be content therewithall, & bynd me by the procuration which I sẽd you by this bearer, with ẏ billes & writings seruing to that effect, I commit

the

the whole vnto you, certefiyng you that in me you haue a frend prest and ready to do whatsoeuer you shall commaunde him. From *Rome* the. &c.

How to write certaine myxed Letters.

YEt is there another sorte of Letters conteyning entermixed matters, whiche are to be deuided into two parts onely. First, to declare the most necessary businesse. Neuertheles we must alwayes begin with some honest preamble, lyke as if we write to our frende, saying though we bee occupied and busyed with many affayres, yet we intend to visit him with our letters. Secondly, to declare particularly and plainly our intent. And if peraduenture it behoue vs to aunswere letters receiued from our frende, in such

a caſe for the preamble we ſhall ſay that we haue receiued his letters, the which were very comfortable vnto vs, and that we intend orderly to giue aunſwere: in the ende whereof we may wryte that which we will beſyde, offering as in the other before. &c.

The Example: wherein *Cicero* writeth to *Curio* concerning his buſineſſe.

I Haue by this bearer receiued your letters (my ſingular frende Curio) wherby I greatly reioyced whē I vnderſtode the good health & proſperitie that is with you and yours: yet notwithſtanding I was ſomething ſory when I ſawe my ſelfe accuſed of negligence, for that I haue not wryttē vnto you ſo often as you deſired & as I ought to haue done. And certainly I cōfeſſe that I am greatly to be blamed, for in dede I was not very much buſyed, and am very glad

that

that I know that my letters do so greatly comfort you: promising you that from henceforth there shal passe no messãger, but I will visit you with my writings, and will neuer thinke it any labour to write vnto you, so long as I may pleasure you. Secondly, you write vnto me that I should certifie you of your busynesse, in what state they are: I assure you that day and night I go about to dispatch them, but the craftinesse of your aduersaries is so great, that I am forced to deferre, attending the good houre to breake and frustrate their malyce, the which notwithstanding, I beseche God to mayntaine you in your honour and dignitie. And where as you will me to sende you my bookes of the lawe, I would gladly doe it, but for the occasion of these troublesome tymes, I thinke it needeful to tary til things be more peaceable, and than will I satisfie that which you desyre, that is to say, you to commaunde, and I to obey. &c.

How

Hovve to vvrite Letters conteyning diuerse and sundry matters.

LEtters conteining many sorts of matters may be deuided into almany parts as they cõtaine sundry matters: and we must begin with the most principal part, alwayes obseruing the rules before written, and afterward the most necessary, and so consequently euen vnto the ende, so that the whole be finished in order & by articles: howbeit it is good to place in the beginning some preamble fyt for the matter: and fynally to offer as before. Note also, that if there be question bothe of our frendes affayres and our owne, then is it decent to begin wyth those of our frendes, and afterwards

wardes to speake of our owne, thereby to giue him to vnderstād that we haue his affaires almuch or moze in remembzaunce than our owne.

The example, wherein *Tully* writeth to *Pompilius* of comforting, graue and domestical matter.

I Vnderstande (my very perfect frende Pompilius) by Letters receyued from some of our frendes, that your valyant Father is deceassed out of this wozld: & this know ye, that in as much as we are firmely ioyned together in frendeship, therfoze it is very heuy foz me to suffer, yea I esteme it euen as myne owne aduersitie, as frends ought to do. But whē I consider how well borne he was, and that he came in maryage with noble and sage parents, & by his vertues got such dignities and authozities as can not be recyted: yea and mozeouer (which is almost impossible) that he was alwayes in

in fauour both with the Lords and the people, that he hath runne his course of nature, and that he is godly departed, I finde no cause to lamẽt, but with all my heart to render thanks vnto god, that hath giuen him so many giftes of vertue in this worlde, and then after many yeares, hath called him frõ darkenesse to his cleare light. Secondly, let vs now speake of other mattters: you shall vnderstande that it is reported vs euen to the whole Senate, ỹ the frenchmen prepare a great host against oure common weale, and haue alreadie ouerrunne our fields, therefore is it condescended, that manfully and with a good courage we shall go against them. And this to doe is established by Pompeius, who in wisedome, counsell, and warfare authoritie, hath none like vnto him for to conduct oure armie. Therefore I counsell you to leaue *Cumane*, and to come into this Citie, duryng the expedition of this warre, for to auoyde the hurt that might come vnto you. Thirdly, you write vnto me that I should re-

ceyue money of youre detters, I wyll doe it willingly: But during this tumulte, I determyne nothyng in the *Senate*, nor elsewhere, vntyll that thyngs bée more quiete: and I dare boldely wryte vnto you, that yf you come hither, you may get honour and profite: and you shall sée what dylygence I haue vsed towardes your creditours, and to magnifie youre name: assuring you that I am wholly at your commandement.

How a Prince faithfully certifieth the vvorthie qualities of a man.

ALl, or moste parte of the styles before wryttен, are addressed eyther to oure superiours, equalles, or inferiours, whiche mighte seeme to suffise for thys lyttle woorke: yet neuertheless, bycause I woulde haue the gen-

tle

tle Readers, to vnderstande that I delyte to expresse aboundance of Stiles, I haue thought good to recite some stiles, whiche wri-ters and learned men haue accu-stomed to vse, following therein the example of diuers good Ora-tors. And the first stile shall be a letter of fidelitie, to wit, When a Prince writeth to one or to many the veritie and truth of a thing, e-uen as it is, giuing perfect notice that it is so: and such letters must containe three partes. Fyrst, the Prince putteth his name, his ti-tle, and other qualities agreable to hys hyghnesse. Secondely, muste bee placed the discourse or entraunce fitte for the purpose, whereof wee intende to write. Thirdely, to purchase beneuo-lence to the thing, or to the person whereof we write, causyng credite

to be giuen therunto: expressing the very truth of that which we commende, or the vertues of the person.

The Example: wherein the Duke of *Venice* certifieth the vvisedom and science of G.A.

AVgustine, by the grace of God. &c. To all them that shall see these letters, helth and comfort. Secondly, the Maiestie of a Prince, & his magnificall authoritie is not onely to punishe & correcte vices, but with his whole power he ought to deiect & chase away all vicious persons: and euē so likewise ought he of Justice and honestie, the good and vertuous, full of Sapience and studie, not onely to amplifie with goodes and honour, but also in all thynges to gyue them support, fauor and praise. Thirdly, and for that it is many yeares agoe since we haue perfectely knowne Georges Alexander Doctor very experte and skilfull, as well in the Greke as in the

Latine

Latine tongue, yea loued, eſtéemed and honoured of all men, for the grauitie of his eloquence: wherfore beſides the benefites that we haue ſhewed him, it is yet our minde, that by our faithful witneſſe, the vertues whiche are in him, ſhould be knowne vnto all men, and by your relation to be magnified. And therfore we recommende vnto you the ſayde Georges Alexander, in al his affaires: for that citie or towne, may thinke it ſelfe very happie, wherein he ſhall vouchſafe to abide, for the excellent doctrine that is in him. And if there be any ſeruice or pleſure done vnto him for our ſake, we eſtéeme it euen as if it were done vnto our ſelf, and for the ſame will giue perpetuall thankes. In witneſſe whereof we haue ſealed this with oure Seale manuell. Youen here the ſuch a day &c.

How a great prince writeth of peace or warres &c.

There is an other ſort of letters when a great Prince writeth

generally to all, or to a vniuersi-
tie, a towne, a Citie, a countrey, a
communaltie, or to some publike
person, as to entreate of peace,
warres, apointment. &c. And such
letters must be deuided into three
partes. Fyrste, the name of the
Prince, and al his titles, with sa-
lutation. Secõdly, the cause mo-
uing wherefore we write, decla-
ring that it is iust, honest, & pro-
fitable, the which we shall proue
as well by reasons as to depresse
oure aduersarie, and to desire al-
wayes to maynteine Justice and
equitie. Thirdly, the matter that
wee intende, be it of peace, or of
warre, or of some other greate
matter, and lette the conclusion
be tendyng to oure purpose, con-
taynyng the fynall clauses, agre-
able & necessary therevnto, accor-
ding to the rules before written.

The

The Example wherin the Emperour maketh peace vvith the kyng of Hungarie.

FRederike by the Diuine grace, Emperoure of the *Romanes*, of *Austrie*, of *Syrie*, Duke of &c. and Counte of &c. To Mathieu king of *Hungarie*. &c. sendeth grēting: Although that there bē many reasons the whiche might prouoke vs to make warre agaynst thē, mos than are to be founde, that doe persuade vs for to make peace wyth thē, the whiche were to long to recyte, neyther also shall it be nēdeful for asmuch as thou doest vnderstande them well ynoughe: yet to the ende that to thē and thyne it maye appeare that there is in vs moze Liberalitie, gentleneſſe, and humanitie, than deſyre of reuengement, againſte youre ingratitude, wē haue thoughte good to make peace wyth thē, to thys end, that oure warres beyng thus ceaſſed,

our people and thine, being sore wery-ed and trauailed, may returne to their houses in their desired peace, to restore their goodes so dispersed and wasted.

Thirdly, and for this cause I certifie by these presents, that from henceforth secludyng all discorde and simulation, which heretofore mighte haue bene betwixt vs, we will with thee make and establishe firme and stedfast peace, by the formes and conditions passed and accorded betwene our ambassadoures.

Wherfore we admonish you, that thou and thine be prest ioyefully and with a good will, to receiue this desired peace, and to kepe it on your parte inuiolated, euen as we haue enioyned to ours, and as we our selues minde to doe: to the ende that thou mightest know the good that we would thee in well and faithfully keping this peace, and causing it to be kept and obserued without interruption,

Howe

How a noble man writeth Letters for the promotion of a man.

WHen any Lord or noble man writeth for the promotion of a man, or that he writeth to him, whome he mindeth to preferre, or to another to prouide for hym of whom he writeth, such Letters are to be deuided into .iij. partes, as before. First hee putteth hys name and his titles, with briefe salutation. Secondly he getteth beneuolence to the person, whom he mindeth to preferre, by prayſing him of some particular vertue, saying that therfore he deserueth to be had in fauor and estimation with all men. Thirdely, hee getteth beneuolence to hys own person, saying that for those causes he is moued to shewe him fauoure and commoditie: after-

wards he addeth to take in good part the good will, for such a benefite or thing gyuen, is not sufficient to reward suche vertues, offring. &c.

The Example, vvherin the Counte of *Pauie*, vvriteth in the promotion of A.

IOannes Galeas Maria, by the grace of God Countie of *Pauie*, and Lorde of *Gennes*, to Angelicke sendeth gréting: Secondly the excellent melody and incredible harmonie of Musicall science, wherein thou excellest not onely the other Singers of our Chappell, but also there is none whiche may be compared vnto thée, with other great and innumerable vertues, for the whiche of all people both pryuatly and publikely, thou art renowmed, prayised, estéemed, & reuerenced: Such things I say, do prouoke and incline me to beare thée good will, to ayde and succoure thée in thy desires, euen as customably wée doe to

our

our seruauntes and familiar acquaintaunce, to the ende to stirre and moue other to well doyng, when they see the vertuous to be rewarded and honored. Thirdely, and to the ende that more playnly may appeare to you the greate affection and loue that we beare thée, we doe constitute thée to receiue in the Coũte of *Aquedoace*, the fruits, rents, profites, and reuenues due vnto vs, the whiche wée doe frẽely giue thée by these presentes, and so doe declare and commaunde it: willing thée gently to receiue it, which is to litle to bée compared to thy vertues, trusting hereafter, if we be of power and abilitie, that thou shalte perceiue howe wée desire the aduauncement of our good seruantes by magnifying their vertues, offring &c.

How a prince ecclesiasticall or temporall, writeth Letters forbidding a thing.

When a prince ecclesiastical or tẽporall writeth to one or to many, cõmãdyng & forbidding not to finishe

finiche a thing alreadie begon, or not to take in hande a thing alredie pretended: Such letters containe.iij.partes. Firste his name and his titles, with salutation. Secondly, he declareth to vnderstande, that hee vnto whome hee writeth, hath enterprised, and purposeth to finish a thing which he would not haue him to execute shewing the causes and reasons, either true or like to be true, dissuading from the doing of such a thing. Thirdly, he placeth his cõmaundemente and inhibition in briefe termes, and well to be vnderstanded, euen as it appertayneth vnto a prince, adding therto iniunctions and royal threatnings if it be gaynsayd or withstanded: the which threatnings neuertheless ought to be moderated with humanitie, and not ouercharged

with

with rigour, to the end that thorough too great rigour, it be not perceyned, that the Prince speaketh of choler or anger, the which a wise man ought not to do: and then to set the day and date. &c.

The Example: wherein the Pope forbiddeth king Ferrand the building of a Castle.

INnocent Bishop, seruaunt of the seruaunts of God, to our sonne Ferrand, king of *Pouille* helth & apostolicall benediction. Secondly, by ỹ Letters of oure Reuerend brother the Cardinall of S. Peter ad Vincula, by oure commaundement gouerner of the Fielde *Picenine*, and Legate, we haue had vnderstãding that in the endes and borders of the kingdome of *Pouille* towards our fielde *Picenine*, whiche belongeth to vs, thou wilt breaking the appoyntementes and concordes made betwéene vs, buylde strong places and Castles, as he sayth, her

hée knoweth by the repoꝛte of dyuers people, woꝛthie of credite, who doe say, that they haue sæne thy pꝛeparations: and as thou knowest, suche maner of newe buyldings, especially erected vpon the Front of the Sea coast, where they may giue greate occasions of euyll dowyng and hurte, are things whiche of their owne nature, induce a man to suspition, and to thynke some euyll conspiracie. Wherefoꝛe we can not but greately doubt, leaste thou intendest some treason agaynste vs.

Thirdly, wée therefoꝛe wyll thy maiestie, to desist from buyldyng suche Castles and Foꝛtes agaynste vs, if thou wylt with vs haue peace and perpetuall tranquillitie. But if peraduenture thou wilte not ceasse, then vnderstande thou foꝛ a certaintie, that we shall be constrayned to repulse the iniurie, that thou wouldest doe vnto vs, followyng those meanes whereby it is lawfull to put away iniuris. Notwithstanding we haue a confidence that thou wylte doe nothing

thyng that myghte bée preiudiciall
vnto vs, the whiche no good
kyng may nor ought
to doe.
Yeuen at *Rome* &c.

Here endeth the firste
Booke.

hée knoweth by the repoꝛte of dyuers people, woꝛthie of credite, who doe say, that they haue sene thy pꝛeparations: and as thou knowest, suche maner of newe buyldings, especially erected vpon the Front of the Sea coast, where they may giue greate occasions of euyll dwyng and hurte, are things whiche of their owne nature, induce a man to suspition, and to thynke some euyll conspiracie. Wherefoꝛe we can not but greately doubt, leaste thou intendest some treason agaynste vs.

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thyng that myghte bée preiudiciall
vnto vs, the whiche no good
kyng may nor ought
to doe.
Yeuen at *Rome*. &c.

Here endeth the firste
Booke.

The ſecond boke conteinyng the Copies of ſundry learned mens Letters and Epiſtles.

Although th'inſtructions and ſtiles here before writen might ſuffiſe to content the Readers of thys Booke: yet bycauſe couragious mindes ſhall haue abundance and choyſe of matters, I will not here make a finall end, but haue thought good (ouer and beſides all the ſtiles of the Letters and Epiſtles here before written) to adioyne a number mo of Epiſtles and Letters of ſundry ſtiles, aſwel of Latine Orators, as alſo of other lerned and diſcrete perſons: truſting that

that the whole being wel seene & considered, together with the instructions and exquisite termes wherewith an auditour ought to be furnished, except peraduenture the mynd and courage of the Reader be altogether ignorant & sluggish, of the number of them that remayning in the gulfe and botome of rechlenesse haue their sense so corrupted, their memorie so slippery, and their mynde so dull, slow & astoonned, that they may rightly of euery one be taken and esteemed as brutall and barbarous: which ceassing, and a good will succeding, there is no doute but a man shall easyly learne to make a Letter or Epistle so well adorned, and garnished, that it shall render vnto the Readers & hearers not onely great ioye and commoditie, but also to the endy-

your profit, honor & inestimable delectation.

Hirmolaus Barbarus writeth vnto George Merule.

PLato in that his diuine institution of lawes, amongst other soueraigne things, maketh mention, that it is nedfull in the common weale to prescribe & giue order, that it be not permitted vnto any man to shew either priuatly or publikly any thing that he hath composed, except it be first perused and approued by the iudges thereunto assigned. Would to God (O discrete Merula) at this daye we had the same law. Certainly so many people should not then write, and so few should not apply them selues to good letters: for now through the abundance of many naughty bookes, we are greatly endomaged: & leuing the approued and knowne authors, we folow the base and blynde writers and (that which is to be lamented) we iudge of studies according to

so the good or euil authors one with another, without indifferencie or correction. From this spring and fountaine is risen this mortall and monstrous persuasion, that Philosophers & Consules can not be both alyke and eloquēt, for the which sentēce (bicause in many places we haue argued to the contrary, as well in speaking & disputing as by writing) I dout not but of many I haue incurred hatred and offence, or (according to thy common prouerbe) haue angred the waspes. But sith we haue the othe of this knighthode, it were a capitall cryme to quite so honorable a charge. And certainly I ordeyne and appoynt (nowe that I haue power & authoritie not to chyde or make a noyse, but by writing or interpreting to proue my cause before wise and lerned persons, euen so as the thing it self shal wytnesse) that there is altogether no matter which this florishing and redie kynde of saying and speakyng, doeth not receyue, and hath not his naturall bystory, yea and contayneth not

his very particular and sensible reasons. For this is of Pliny the second (without all controuersie) constituted and made: but the same is that whereof euery one vniuersally maketh question and debate in such sort maner and forme, as I think verily I my selfe haue first touched it, in *Themistio* That which I haue proposed, I pray thee Merula, as effectually as I can deuise, that thou woldest say for me euen as for thy selfe, and that thou woldest be not onely my defender, but my helper iudge and corrector. For certainly it can not be denied, but that in Philosophie there are sundry places, the which to vtter and expresse, it is needefull and necessary sometimes to faine, & renewe. And this doeth Marcus Tullius, and all the other auncient and greate Philosophers graunt & allow: the which is now by maner of prelocution and reuerence graũted vnto vs: & as he sayth we may name and place new wordes, where we see the Latin to be corrupted or altered, as in the names of money and coyne or such lyke. And herein would I haue thee

to

to be an egall Censor or Iudge, if peraduẽture thou findest in these bookes any thing either altogether fayned to the semblance of certayne voyces, or by licence, that I say not rudely or harely translated, or by abuse to boldly transposed, or else by a certayne imitation somwhat to cõfirmable. Yowbeit I think thou shalt not finde many which might offend thee, or be troublesome: tenne at the most or thereabouts, thou shalt find in the whole worke that I sende thee herewithall, the which a man may say are not take rightly from the Latin, and yet is there some of them that we haue receyued and taken euen from the Latin eares, some we haue newly made, for the other I take no disdayne of the vsage of learned and wise men: howbeit I will not seeme to affirme my self to be wholly vnreprouable, least peraduenture some doe obiect & say, if thou excuse thy selfe that thou art not barbarous, what is it then that thou sayst? And thus I wholly submit my cause to the indifferent iudge, voyde of partialitie. Farewel. From Venice a 480

Hirmolaus Barbarus vvriteth to Angelus Politianus.

IN that thou haſt conceiued incredible ioy for my proſperities, thou haſt therin done no newe thing, nor any thing which I had not before hande well ſeene, & by imagination preſuppoſed. I knowe with what carefulneſſe & great forwardneſſe of vnderſtanding, thou haſt taken in hand this buſy & vnſpeakable charge to adorne & extoll my name: & although that thou haſt therein ben conſtant, diligent, & effectuous, yet ſith in ſo doing it ſeemeth that thou ſpeakeſt for thy ſelfe, when thou ſpeakeſt for me) I doe nothing marueil in ỹ thou haſt thought to profit thy ſelf, when thou haſt ben about myne affayres. I giue thanks vnto thee, and will giue continually, not only as to a louer and a frende, but euen as vnto Politian, that is to ſay, vnto a man right wiſe. And certainly it is a greater thing to be praiſed of Politian, than of a frende: for the teſtimony and iudgement of a frende might be deceaued: but of Politian

tian a frende, neuer deceaued. And to my Lord Laurentius, no lesse my prince than thyne, I am greatly bound and beholde: he himselfe thereof is witnesse: I am in great danger least that in so many benefits & merits, which it hath pleased him to bestowe vpon me, I appeare not to be vngratefull and barbarous.

Marsilius Ficinus writeth vnto Angelus Politianus.

IF now Politian, I should say, that I greatly marueiled at the hautinesse & eloquence of thy style, some peraduenture would suppose that I were to full of marueiling: certainly in others I am accustomed to marueil at things for the noueltie of them, but in Politian, I marueil at things which are vnto me of a long time very well knowne, howbeit for a veritie I now haue in admiration not olde things, but new things. For my Politian, hath so happyly encreased within short space synce his youth, that for

for his style he seemeth vnto me wholly another man, and altogether new: and therefore he that being euen a child, hath not smally pleased me, and being a yong man greatly pleased me, now that he hath passed his youth, doth perfectly and worthily please me: for euen as his beautie hath dayly encreased, so also hath increased his grace. And certainly also this pleaseth me well that it should so be, for this cause, for often tymes I presupposed and as it were prognosticated, that it would so come to passe, therefore I pray the hold on as thou hast begon. Diuine, to the ende that thou maist likewise make me a true Diuinator. In respect of that that thou extollest Marsilian in euery place with passing praises, I doe maruell no whit at all. Who is he that in pronouncing his proper praises, is not vehement and warmeth not himselfe who is hee, so insensible, that delyteth not himselfe in that which belonged vnto himselfe: Erasmus declared vnto vs that thou hast had talke of vs with all thy wise and learned, especially with Hirmolaus Barbarus

barus. What wilt thou that I do for thee? certainly I wil willingly do it. Farewel.

Politianus answereth vnto Marsilius Ficinus.

THou perceiuest not in me euery day new things which are worthy to be praised, but rather new things in thy selfe, through ỳ which thou praisest me: and that which semeth vnto thee such abundance, is thy erreding loue whereby (as Propertius recyteth) of nothing is rayled a great history. And veryly I think thou wilt make me a Diuinator, for thou hast caused me to Diuine, whē as euery day I say and preach that thou art a Diuine. Farewell.

Innocent Pope, to Angelus Politianus.

MY welbeloued Sonne, health and Apostolicall benediction. The boke which thou lately didst sende vnto vs, translated out of Greke into Latin, we

haue hartely and gladly receiued, aswell for the noueltie of the thing, as for the iudgement of diuers, whome in these partes we esteme for learned and wise: It is so well furnished with learning and wit, that therewith our Lybrarie shalbe greatly adorned: and therfore we giue thee most hartie thanks, recommending thy vertue vnto our Lord, and exhorting thee from henceforth to persever in such lyke things: to the ende that by these honest labours, thou mayst one day get greater prayses, and that thou maist deserue at our handes more fertile grace. And in token, aswell of the good will that we know to be in thee, as for the great fatherly loue that we beare towards thee, we haue thought good to send thee two hundred Crownes, by our welbeloued sonne Iohn Turnabon, to the ende that by suche succour of liuing, thou mightest more easyly support and accomplysh thy labours and workes. Yoven at *Rome*, at Saint Peters, vnder the Seale of the Fisher. The xvj. of

of August. 1487. The third yere of our Pontificalitie.

Innocent the eight Pope to his vvelbeloued sonne *Laurentius de Medicis.*

VVElbeloued sonne, health and Apostolicall benediction. We giue thanckes vnto thy deuotion, for that through the same our welbeloued sonne *Angelus Politianus*, a man very learned and expert, hath sent vs a boke, translated out of Greke into Latin, the which he dedicated vnto our name, & the which not onely by our owne iudgement, but also by the iudgement of other wyse men, vnto whome we haue shewed it, is greately commended. It shall be of vs as appertayneth greatly esteemed and honoured, and shall be an ornament in our Librarie, the whiche shall be a Testimonye of his Vertue and Learning

ning: wée erhort thée aboue all things to prouoke and moue the same Angelus by thy authoritie to make and compose like workes, which shall bring forth vnto him vulgar estimation, and vnto vs no small delectation: who for so honest labours, partly by benefits, partly by other things, will cause that worthy thanks & reward shalbe employed and giuen vnto him. And now in token therof, we haue appointed to be sent vnto hym by oure welbeloued sonne Iohn Turnabon. iij. C. Crownes, to the ende that this boke shold not remayne without recompense. Yoven at *Rome* at Saint Peters, &c.

Angelus Politianus to Innocent the. viij. Pope rendreth Salutiion.

I Knowe not in what sort to render thée thanks, most holy Father Innocent, Soueraigne Bishop, which hast with so great prayses, and ample liberalitie rewarded our small labours, which thing I consider and interpret to haue ben so done

done for this cause: to wit, that it hath pleased thy holynesse and blessednesse by this meanes to erecte and stirre vp the myndes of learned men whiche of long tyme haue lien still and as it were slombred when they vnderstand to be in such a worthy Bishop of this time, suche and so great humanitie and liberalitie, that now euen the baseste and least in order, remayne not only praysed and honored, but also liberally recompenced. Certainly these prayses togither with the present and vnlooked for benefits on me bestowed, haue added vnto me as it were spurs and pricks, and haue charged me with a great carefulnesse, so to kepe and behaue my selfe, that at no time or by no cause, I be found to be vnworthy of this thy liberalitie and fauour, wherevpon I will take care, and will so enforce my selfe, that this our tender territorie, (to the tillage whereof thy magnificence hath now giuen such and so great succoure) shal bring forth hereafter new reuennes to thy sacred Maiestie. *Valeat tua sanctitas Florentia. &c.*

The second boke.

A certayne man writeth to a Bokebynder of Paris.

WOrshipfull Syr, assured I am, that if I should commend me an hundreth thousand times vnto you, yet should I doe lesse than nothing, if it pleased you not to accompt me for one of those that wish you well, therefore I pray you commend me vnto you: certifying you that synce my departure, I haue written sufficient matter vnto you, according to my rudenesse, whereunto you haue made me no aunswere. Howbeit I marueil not thereat, considering that you haue ben so busyed about the vrgent affaires of the king, that you haue had no leysure to attend thereunto, wherefore you are worthely to be excused. And though it be so that I am transported into a farre cuntry to execute needfull things, yet is it not to be supposed, that true loue should decay, through the visible seperatiõ made betwene two frendes, whereof you are the one and I the other, at the least I am

yours,

yours, and beleue that you are myne. And therefore as myne, I haue not nor will not deferre to write vnto you, trusting and being assured, that through the receiuing of my Letters, I shall cause you to be more ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstand, that if it would so please you, I would gladly haue certaine little bookes (whereof I spake vnto you) dispatched from the bynding, handsomely and fynely, as you know wel how to doe them: yea farre better than it is possible to expresse or write vnto you. Of a thing well done the praise remayneth to the Author and doer thereof, wherein I know you shall be partaker, for that you worke so perfectly that no man will nor can fynde fault therewith. Moreouer if there be any thing in these partes wherein I may pleasure you, doe but commaũd it, and I will obey according to the possibilitie of your sayd frend, not to be compared to his good will. Recommending me alwayes most hũbly to your worship

vnto

vnto your wife, and to all your children, vnto whome I will not forget the wine, my bookes being properly and handsomly bound and dispatched. Thus cease I for this present, beseching our Lord to send you health and welfare with long life. From *Selurre*, the.xj.day of October.

An Epistle of *Angelus Politianus* to *Laurencius de Medicis* his Vncle.

Baptista Leo Florentius of the most clere and noble family of the *Albertins*, a man of excellent spryte, of good and depe iudgement, & of exquisite Doctrine, hauing left vnto his posteritie many noble déedes, acts and monuments, consequently & in fine thought good to report vpon.x. bookes speaking of *Architecture*, or the Scyence of Buylding: the which being amended, corrected and polished, intending to set them forth to light, and to dedicate them vnto thy name, was by fatall ordinance preuented by death and so deceassed. His brother Bernarde, a prudent

dent man, alwayes myndefull of thé amongst ẏ chiefest, to the ende to aduance the memozy of so wozthy a man, and to render thankes foz thy merites on him bestowed: the fozesayd bookes written accozding to their true paterns and examples, and reduced into one volume, doeth offer and pzesent them vnto thæ, my good Laurentius: and in very dæde he desired that I should commend and adozne with wozds the same gift towards thæ, & also towardes the authour thereof, *Baptista Leo*. The which I haue not thought good to doe in any case, to the ende ẏ throughe the defaulte of my vnderstanding, I diminishe not the pzaises of a man so excellent, and of a wozke so well brought to passe and finished: foz vnto that wozthy wozke shall come mozе honour and renowne by the learning and reading of it, than by any wozdes wherewith I am able to set fozth the pzayses thereof, fearing and douting the difficulties of the Epistle, and douting also the imbecillitie and weakenesse of our Oration: foz vnto any man not ignozant of the perfect-

on and integritie of the remoued Letters, and of the secrete and hidde discipline, it myght bee doubted whether his speache and stile doeth more touch the Arte of Oratorie, or of Poetrie, whether it bee more graue or Ciuill. In this order he hath folowed the true trace of the Antiquitie, in such sorte that hee hath by sense comprehended and reduced into example, not onely the reasons of the auncyent Buylders, their engyns and instrumentes to worke withall, but also hath wonderfully excogitated and published the formes and styles of Buildings: yea and beside this, hee was also a good Paynter, and a cunning Caruer. Howbeit it in the meane tyme hee ordred all thinges according to true proportion and mesure, in such sorte that all people myght report of him singular and worthy things, so that I iudge and suppose, that I were better to bee silent than to speake to little, euen as Salust sayed of Carthage. To this boke there-

fore

fore, O Laurentius) thou shalt attribute most principall and chiefest place in thy Lybrarie, and shalt reade it diligently: and shalte take care to publishe it commonly: for it is worthy to passe often by the mouthes of expert and learned men, yea it is a fauorer and a very patrone of learning, amongst all men lyuing now saine vnto thy lotte. Farewel.

Angelus Politianus to a certaine friende of his.

IF I had begon to haue loued thée for thy richesse, I should now haue ceassed to loue thée, or to be thy frende, for that thou now ceassest to be rich: but moreouer, if I hadde nowe ceassed to haue ben thy frende, then hadde I not ben thy frende neither when thou weare rich, but a flatterer: the which whosoeuer can be, can not be free but a bondslaue.

Politian to his frends.

YOu are many which together demaund Letters from me, but beholde I sende vnto many but one onely: for it behoueth to send one onely Epistle vnto many whome I onely loue. The which shal be as good as many, when many of you shall reads it.

Politian to an enuious person.

THou arte enuious to euerie one of euery thing saue enuie, but of that thou art enuious towards thy lyke, who is yet more enuious than thou: and by that meanes there is no enuie in thée: and yet notwithstanding thou hast enuie at his enuie: and by that meanes he is lesse enuious than thou. Who you are, I will not expresse, bicause I wil not make you more miserable than you are alredy, for if I should publish your name, you would haue enuie euen at your verie name it self, not onely one of you at that of ỹ other, but either of you at his owne.

Po-

Politian to a Slanderer and detracter

VNto thée which ſpeakeſt euill of me, I intend not to anſwer euill, leſt peraduenture thou ſhouldeſt ceaſe from ſaying euil by mée, that is to wit, from prayſing mée: for in very dæde who is he that is more rightly prayſed, than he of whom euill is ſpoken by an euill man? And in reſpect that I call thée an euill man, that is ſo farre from being euill ſayd, that nothing can be better ſayd.

Politian to his friend *Ceſar* Carmente.

THou ſuppoſeſt thy ſelfe to be contemned, bicauſe I write not vnto thée, I ſhould contemne thée if I ſhould write vnto thée: for if I contemned thée, then durſt I write vnto thæ theſe aunſwers, either that I am buſyed, or that I haue no leyſure for thée. Farewell.

Politian, to Iames Modeste.

THou art sory because I write not vnto thee: be sory no more, for now I write vnto thee. Farewell.

Politian to an vnconstant person.

THou hast not giuen me that which thou didst promise mee: I fynde my self greued if thou hast forgot it: and yet more grieued if thou hast not forgot it: to forget, is ỳ propertie scarce of a friend & not to giue when it is remembred, is the propertie altogether of an enimie. Farewell.

Angelus Politianus to Picus Mirandula.

THat which I would should haue ben corrected by thee, thou praisest it, but thou

thou doest that thing easily, which thou doest always. Farewell.

Politián to a friende of his.

THou art angry and sory bicause Simias doeth reprehend mée, he doeth not reprehende mée, to the ende that hæ might search the sauegard of hys lyfe, as a man beset with some that doe much reioyce of flatterers, and yet more of detracters.

Politian to a promyse breaker.

MUch more equall haddde it ben incontinently to haue denyed that which so earnestly I haue requested, than afterwardes not to performe the thing which thou being a graue man hadst so liberally promysed, for than hadde it ben no iniurie, seing that thou didst owe mæ nothing: but now it is

iniury, for thou doſt owe it me, and muſt owe it me, ſeing that thou haſt promiſed it me: and certainly I doe not yet beleue that thou art of that ſort of people, whome their promiſes doe not bynd thē: and to the ende that I haue not hereafter occaſyon to beleue it, I would wiſhe thee to kepe ſuch promiſes to thy ſelfe. Onely this I requeſte thee, that if thou wilte not giue and performe vnto me that benefit, yet ceaſe to be iniurious vnto me, which thou ſhalt do if thou forbid me to hope any longer in vayne. Finally, I ſhall be greatly beholden vnto thee, if thou giue me ỹ which I requeſt, and ſhall greatly maruell if thou giue it me not Farewell.

Politian to his frende.

I Was very ſory, and am very glad, becauſe thou waſt ſick, and that thou art hole. Farewell.

Po-

Politian to Picus Mirandula.

I Was first vanquished of thée by learning, and vanquished by spirit, yet nevertheleſſe I reioyce me to be vanquished, and doe in ſuch ſort reioyce me, for I loue thée, and loue that by the which I was vanquished: but now by thy humanitie am I vanquished, which thing certainly I can not ſuffre, bicauſe it is vnhoneſt, but I doe ſuffer it, for there is nothing vnhoneſt vnto me, which vnto thée is not honeſt.

Politian to a certaine frende of his.

THou art ſory bicauſe I whiche am thy frende, haue vanquished thée in diſputation, thou oughteſt not to bée ſory: for if all things be common vnto frends, I am no more a vanquiſher than thou: & no leſſe vanquished than thou. But peraduenture thou art ſory, bicauſe that by ſuch law of frendes, I am not a perfect vanquiſher, I whiche haue thée

vanquished. Farewell.

An Epistle of *Iohannes Picus Mirandula*, to his dere frende Iacobus Antiquarius.

AMongst all the pleasures which I toke whē I was at *Florence*, through the allowable custome of Politian, (a man according vnto my iudgement, of all other most learned & skilfull, as touching them of our tyme) this was not the least, but exceded, when he incontinently gaue vnto me thy graue Epistles sent vnto him, to the ende that I might reade them with their aunsweres, in the same forme and excellent order that they passed betwene you: In those letters and Epistles I did greatly delyte me, for the singular prudence therein contayned, whereby also in weightie matters and great affayres, thou art of the most prudent and wise greatly commended, both for the sobrietie and also for the sœmely adorning & beautifying of thy Oration. Furthermore thy Letters were accepta-

vnto me, not onely bicause in some of them there was honorable mentyon made of my name, but also I delyted my self therein for the testimonie of such a perfect man, by reason of the cõscience, graunting and giuing iust cõsent, which not dissembling any thing of that which it thought, did manyfest and discouer the matter euen as it was stryuing with great force, as nylling to be detened: And thus am I double beholding vnto thee, by reason of thy vertue, and also of thy benefits done vnto vs. I had thought by my Epistles sundry times to haue rendred thee thanks, least peraduenture towardes thee I should haue ben thought somewhat vngratefull, or estemed rude and vnciuile: yet deferred I the tyme (bicause I know thee and our good frend Politian, to be so exercised with letters, passing to and fro betwene you,) as not willing with such importunate hast to bable against the *Muses*, as the malepert gagling gese, to interrupt ỹ white Swans enterchãgeably singing: besides this

this I perceiued by Politian, that thou hadst vnderstanding of our good wil towards thée. And now haue we receiued thy letters sent vnto vs, (lately deliuered to Bernard Ricius, a yong man of great towardnesse) wherein thou doest attribute vnto me, that which I dare not request, neither think to haue so much merited. The greatnesse of thy humanitie doeth now burst our sylence, except we should séeme vnciuile or proude, and therefore I can not chose but giue the great thanks, and impart vnto thée immortal praises: not onely bycause thou bestowest vpon me no small vndeserued praises, but also by reason that thou so téderly louest me. Therefore vnto thée I ought to make recompense euen aboue my power, neither is ther any thing so hard or difficile, which for thy commoditie I would not take in hande. Farewell. Made in the fieldes of *Ferrare* the.27. of July.1494.

Here endeth the second boke.

¶ The third boke,

conteyning the maner and forme how to write by aunſwere.

A Father vvriteth vnto his Sonne.

Welbeloued Sonne after Commendations appertaining.&c. It is already thrée monthes ago, and now at thys preſent going on the fourth, ſynce we receiued any Letters from thée: me thinkes thou mightest haue coniectured with thy ſelfe (if thy heart had not ben altogether ſtony) in what troubles and calamities I with thy wéeping and ſorowfull mother doe liue. There are now.xriij. wynters gon and paſt, ſynce forth of thy mothers wombe into this trãſitory lyfe thou waſt brought, & bycauſe euen from thy youth vpward, I was a carefull and deſyrous Father to ſée thée good, modeſt, gentle, kynde, and with all other vertues ador-

ned

ned (beholding then thy sharpe wit & liuely memory of thy naturall inclination and spirite) I thought good (as thou knowest) to send thee to *Paris*, to the studie of the Ciuill Lawes, according to thyne owne desyre: thou hast now ben there foure yeares, and I determined to giue thee yerely an hundred Crownes for the sustentation of thy lyuing, to wit, at the ende of euery six monthes fiftie: & moreouer to sende thée Clothes of Silke and of Woll, for the apparell of thy body. Thou shalt vnderstand (my déere childe) that thy mother hath ben my wife.xvj. yeres: I haue had (by the goodnesse of God) of hir two children onely, whereof thou art the first, and after thee Loyse thy Sister, vpon whose vertuous life the Sunne beames hauing shyned by the space of.xvij.yeres, and I knowing hir worthy of a husband, haue thought good this yere to mary hir, and to giue hir to Hely Loyer, for his legitimate and lawfull spouse: and bicause that he is a rich man, it behoued me for the full sūme of hir mariage to giue three thousād pouds,

so

so that I was cõstrained to pay him not onely all the redy money that I had, but also to borow more than three hundreth Crownes, because I would not fayle to the fidelitie and promise which I hadde made hym. This therfore was the occasion that with my Letters of the viij. of August last past, I had not the meane to sende thee more than thirty Crownes, within these vij. or xx. dayes I will sende thee the other twenty, for the full accomplishing of the terme past, and the fiftie for the beginning of the yere present: Therefore for default of the sayd money ceasse not from any maner of study: but now it pleaseth me to talke a little vnto thee. Thou then drawne by disdayn, and moued with vniust yre, for so light an occasyon (as voluntarily willing to worke vengeance) stayest thou to giue answer vnto ỹ humaine & gentle Epistles of thy Father, vnto the swete & louing Letters of thy Mother? disdaynest thou to answere brotherly the tender letters of thy chast, prudẽt & new maried sister? O thou miscreant, thinkest thou peraduenture ỹ

the pitie of thy Father would not haue sent thée the twenty Crownes, which for the necessitie and ornament of our house could not then be done? O heroical cruelties of a childe, O heart of Iron, O barbarous vsage, O wickednesse worthy to be caryed to the vttermost endes of the world: I sée wel ynough how wise thou arte made, to know how to molest me euen at the very heart rote, together with thy miserable mother: who for that thy plagues of spirite, taketh hir dayly nourishment with sharpe and bitter anguishes. The *Virgilian* Quéene Dido of *Carthage*, was neuer so passioned with loue towards hir pitiful child Ascanius, as by thy occasion the tenderneſſe of the charitie of thy mother towards thée, is at this present afflicted and desolate, and for thée onely she lyuing doeth accompt hir selfe miserable and vnfortunate: Alack I pray you tell me, is this the Doctrine of the sage Plato? are these the instructions of Aristotle, that prince of Nature? who say, that it is not possible that children should make recompense to their Fa-

Fathers and mothers for the goodnesse of them receiued. Thou then my deare sonne, if thou wilt that thy mother liue, take forth with thy penne and write, to comfort hir. Thou oughtest to remember (as a reasonable man) ỳ she brought thee into this world, that thou wast tenderly & warmly nourished in hir wombe, & that thou didst there receiue thy life, lymmes, flesh, blood, synowes & bones: since which tyme also how carefull and diligent a father I haue ben for thee (to auoyde the vanitie of worldly prayses) certainly I demaunde none other wytnesse but euen thy selfe. Phalar, although he was a tyrant and of notable seueritie, yet sometimes appeared Ciuil, who writing vnto his sonne Paurolus, sayth vnto him, ỳ a childe ought verily to be myndfull of the benefits of his Parents. Alas, I pray thee reade the history of Valerius, where thou shalt vnderstand the pitie of Coriolan, towards his Mother: and the promptnesse of the pitifull heart of Simon the *Athenian*, towards his Father Miltiades. Finally, I had purposed to

haue continued longer in this Epistle: but the teares which fal from myne eyes will not suffer me to passe further. I beleue that through the great anguish of ỹ griefe that thy pitiful mother susteineth, if she should see thee in hir presence, she could not say to thee, O Sonne write vnto me: but I dout not but that those hir distilling teares would forthwith prick thee forewarde to write vnto hir: and bicause she is thy Mother, (and that bothe good and worshipful,) thou mightest peraduenture learne the dutie of true pitie, not bashing to accompanie hir, with sorowfull wayling and repentance, for the errour towardes thy Parentes, without consideracion by thee cõmitted. God kepe thee, and vouchsafe to make thee worthie of his infinite grace.

Thy Father. &c.

The aunswere of the Sonne. vnto his Father.

DEerely beloued Father, after moste humble commendatiõs vnto you, and my

my louing mother, beseching you both of your dayly blessing. &c. Father although I knowe your aduise to be truer than the voyce of ỳ humaine Sibyle, or the oracle of Apollo, yet neuertheless I thinke it my dutie to make briefe answere vnto your swete and learned Letters. You by them (together the great pitie of my Mother) haue made myne eyes so tenderly moysted with teares, that not onely in one thing, but also in many, if I had ben before your presence (your Fatherly benignitie, together with my Mothers clemencie considered) you would certainly haue iudged your onely Sonne worthie of pardon. Ye that shoulde blaspheme God, yea or his Father or Mother, me thinketh he were not worthy to be reasoned withal, but rather to be punished: for in veritie, there is nothing more vnseemely in a yong man, than to giue occasion of anger vnto a man of rype age. Therefore as Marcus Cicero writeth, wysedome is the knowledge of good and euyll thynges: And thys

goeth mozally, Aristotle disputing saith, that it falleth not foz youth: therefoze the mozalist Seneca swetely wziteth, that the wise man is temperate and constant: & he that is constant and without perturbation, & without wickednesse, is he that is quiet and vntroubled: then to cõclude, the wise man is happie. Therfoze erred your pitie vnto me: foz according to the sentence of Fabian Quintilian, hé that repenteth him of his errour, is wozthy of pardon. But bicause I wil not be long in wziting, it may please you to vnderstand, that in this Towne of *Paris*, we haue greate scarcitie of victualles this yeare. Cozne is at a high pzyce: I say nothing vnto you of wyne, which at this day is risen vnto such a pzyce, that of many persons, it is quite forsaken. I know well, my dere Father and Mother, that you would not haue me to endure scarcitie of victualles, foz the which my garments already foure monthes ago, are gauged to myne Host, which causeth me so be more importunate to demaund money of you, which through your godnesse

I

I attend for with earnest desyre. To fynish, (my duety vnto you both remembred) I humbly recommend me, and also vnto my welbeloued Syster.

Your humble and obedient Sonne &c.

The father vvriteth vnto the Sonne.

VErily my Sonne, thou wilt be the occasion through thy euill behauiór, to haste me sooner than I thought vnto my graue: for one of these dayes in this Towne of *Lyons*, many gentlemen and marchants affirmed vnto me, that al the clothes of Scarlet which thou didst cary with thée are lost. Also I am aduertised by my trusty frendes, that sundry dames in *Lyons*, go sumptuously arayed with our clothes of Silke, and thou of them hast none other payment, but that thou takest accompt secretly in ẏ night. This is not the fayth which thou didst promise me at thy departure: therefore thy mo-

ther continually wæpeth, and thy two vertuous and honest Sisters lament without ceassing. But tel me, with what knyues thinckest thou that thou dost wounde the most secrete partes of oure hearts: therefore be redy to amend thy errour, or else verily ceasse to call me Father, and holde thy selfe assured (except thou amend) that neither of my goods nor money thou shalt euer haue any parte hereafter.

Thy carefull Father. &c.

The Sonne maketh aunswer vnto his Father

My dearely beloued Father, I haue ben aduertised by your sorowfull letter of euill aduenture of our marchandise: but bicause you are my Father & a prudent Father, it is lawfull for you without occasion, to reprehende and to threaten me: howbeit he that cõmitteth not the fault, is always accompanied with

with ſweete hope. Thoſe that haue tolde you ỹ I giue your clothes of Silke vnto the dames of *Lyons*, peraduenture haue taken it in euill part, that I haue not giuen ſome peece of ſilk vnto their wiues, & wold peraduenture haue taken no [illegible] to haue aſked them from whence ỹ gar[illegible] mẽt had come, ſo ỹ they ſpare theyr pẽs. I pray you therfore my deare Father, be content & glad: for I conſume not your goods, but I ſell them aſwel vnto women as vnto men. I ſend you by your Factour two thouſãd pounds for clothes of Scarlet, & ſix hundreth pounds for clothes of ſilke: I will tary to finiſh the reſt, & the curſed enuie languiſhing, ſhall fall vnto the ground: and you ſhal finde me (God to frend) a good, iuſt & faithful Sonne &c.

The vvife writeth vnto hir Husband

ENtirely beloued Huſbande, after a thouſand commendations vnto you, wyth the deſyre of your health and welfare rather than myne owne. &c.

Synce your departure hence, God knoweth in how many careful cogitations & thoughts I haue lyued: and certainly in all my tribulations through your absence, I haue found none greater than in one whole yeare with much a doe to haue receiued from you onely two short Letters. It may be ỳ some great affaires of the Court would not permit you time to write, or peraduenture that no care of vs doeth prick you forwarde. These verily were not your promises made vnto me at your departure. It may please you to vnderstand, that our two children are in good Health, and encrease in stature, but not in maners, which to them should appertayne: we are riche of substaunce more than otherwise, therfore take harde least couetousnesse doe surmount & ouercome you: For riches wil be small ornaments for our Children, without the brightnes of some vertues. Besides this, forget you not ỳ I haue not any lacke of thinges necessary for lyuing: but know ye that I am a wife, and that yong, not better nor worse than other. Therefore

I

I beſeech and require you that you will come vnto vs, for we haue great neede of you, & not of money: and thus with gret deſyre doe we attend for you: beſeching God to bleſſe you & proſper your affairs.

Your faythfull Spouſe. &c.

The aunſwere of the Husband vnto his Wife.

LOuing Wife, after hartie commendacions with deſire of your proſperitie and all oures &c. This may be to certifie you, that within theſe fewe dayes I recieued ſome very lamentable Letters from you, by the which you doe greatly complaine of me, for ỹ I ſhould be ſlow in writing vnto you: you thinck peraduenture that from hence where I am in *Lyons* vnto *Amboyſe*, is like diſtaunce of way as from *Bloys* to *Tours*. Verily I haue written at the leaſt nyne tymes in the yeare. And often it happeth (as you might conſider) that by negligence of the

Cariers letters are lost. But to procéede farther when I parted from you, I had thought that I parted ioyfully, leauing in your lap our two children, with stedfast confidence to haue committed them to a prudent, sage, temperate, careful, diligent, and heartie wife, about the gouerning of domesticall affaires, wherein me thinks there should be no default in you. You write vnto me, that you are a wife & yong, with that which foloweth: I say that when I maryed you, I toke you not onely for a wife, but also for the most vertuous, most chast, most honest & most skilfull of all other of your age. I am not couetous, as peraduenture you suppose: true it is, that I am come vnto the Court to aduantage vs and our children asmuch as I can, which may hereafter be cause of ioyfull quietnesse. At this present I will write no further: God willing within these thrée monethes I trust to be with you. And thus I commit you and all ours to the blessed Trinitie.

Your loning Husband. &c.

A Sister vvriteth vnto hir Brother.

My welbeloued Brother, after most heartie commendatiõs vnto you &c. I can not expresse nor declare in wordes what greuous sorowes and passions I haue receiued for the death of Fraunces your louing & faithful spouse. Therefore were not ỳ extreme teares & gret anguishes wherewith I am bitterly accompanied, I might peraduenture find out for you some maner of consolation: but certainly very ill may he help an other that can not in any wise helpe himselfe. Any other meane is there not, saue only reason, which might comfort you to take with a good heart, the fierce and vncertaine death of that honest, vertuous, and chast wife: who through the merites of hir vertues, I esteeme without al dout to be gone to possesse the eternall Triumphes of ỳ heuenly glory. Wherfore then ought we more to lament ỳ vngentlenes of enuious death, which in ỳ end destroyeth all things created, than we ought quietly

to

to render the money which we haue borowed: for the gift of life lent vnto vs by the generall Paſtour, ought to be reſtored without any lamentation. Therfore I pray you, ſtudy with me to prayſe God for the faithfull departure of your welbeloued out of this tranſitory lyfe: And ſo bring vp Loyſe my deare niece, that ſhe may follow the maners of hir Mother. Would the bitter rayne of the humour that falleth from myne eyes haue ceaſſed, I would haue bene more large in writing vnto you. The eternall God of his infynite pitie, preſerue you and yours in peace and proſperitie.

Your louing Siſter. &c.

The aunſwere of the Brother vnto his Siſter.

DEerely beloued Syſter, after louing commendations vnto you. &c. The tenderneſſe of the ſwete Style of your humayne letters, hath cauſed ſomwhat to ceaſſe the abundance of the moyſt humour

mour gushing from myne eyes: therefore I can not by any sufficient wordes, expresse the thankes which I do owe, & euen vntill the last day of my life shall owe vnto your pitie, goodnesse, and curtesse. I know how tenderly you take the memory of Francis: also I know the effect of the singular loue, which she bare vnto you. Your Niece humbly recommendeth hir vnto your benignitie, I trust that she wil follow in all things the gentlenesse and honesty of that hir vertuous Mother deceassed. We in the meane tyme shall alwayes be ready to accomplish your request in all things at your pleasure. God haue you in his blessed tuition.

Your faithfull Brother &c.

A Mother vvriteth vnto hir Daughter.

WElbeloued Daughter Antyonette after due Commendations vnto you &c. Very acceptable (dare daughter) were

were your letters vnto me, partly for hauing aduise of your health, and partly to vnderstande that Peter your sonne doeth so diligently attend to the beginning of his studie. To aduertise you by motherly charitie, of that thing which appertayneth both vnto my honesty and yours, it is so, that within this lytle whyle I haue by diuers voyces vnderstanded, (I wot not what) of your yll renoume, frō those partes of your Towne of *Bloys*: You know (my doughter) ỹ at sixtene yeares of age I was maryed, and at .xxiij. remained widow with two children, and vnto this my age of .lij. yeares, there was neuer none veryly that could say any thing against the integritie of my life: neither haue I at any tyme passed for a husband. Thou veryly at .xvj. yeares didst take a husband, and now at .xxxv. yeares remaynest widow with one Sonne onely. xix. yeares hast thou possessed thy husband: therfore thou oughtest to be satisfied of worldly things. Thou art rich, and arte left vnder the state of a widow: Oh, I pray thee for the loue of the eternal God,

and

and for the obeysaunce that thou owest vnto me, that thou wilt be well aduised not to maculate or blot that wydowish and decent habyte which thou beresst, for the worship of him, who of thy virginitie gathered the first frute. The Lord be with thee.

Thy pitifull mother, &c.

The Daughter maketh answere vnto hir Mother.

DEre and welbeloued Mother, after most humble and reuerent commendations with the desyre of your long life etc. Through your last brefe Letters I am become altogither melancholike and sorowful: & that not for the occasiõ springeth of you, but of the vnpappynesse of ỳ wicked world. Verily with most humble obedience, I receiue al those admonitions which come from you my discrete mother. Hippolit, as we reade in the auncient histories, bicause he would not consent to Phædra his horrible Mother, was by hir occasion cruelly put to death, with-

without deserts: so I by the pestiferous tongues of others, am innocently sclaundered. Wherfore hearkē I pray you my dēre Mother, you know Clare very wel, who hath a brother .xviij. yeares olde, a dronkard, euill taught, a gamner, and a glutton, these two yeares hath he by letters, gifts and promises gon about dishonestly to tempt me, and this doeth he not somuch for his owne desyre, as for the wicked will of his Sister Clare, who being about .xxx. yeares of age and richly maryed, but vnto an olde man, is very liberall of hir loue vnto who so euer demaundeth it. And bicause that she is my neighbour, she wold gladly haue me ioyned in loue with hir brother: but that shall notwithstanding nothing preuayle him, though mistrustfull persons speake their pleasure. No more at this time, you vnderstande me well. God prosper and preserue you.

Your obedient and loving Daughter. &c.

One

One Lorde vvriteth vnto an other.

RIght honourable Lorde, after due commendations. &c. It is alreadie three monethes agoe since your honour by your learned and prudent Letters, requested me that if it were possible to vse such meanes and diligence in speakyng vnto VVilliam Ardiker, that it would please hym to serue your honor, in the office of a Secretarie, because he is a man skilfull, quiet, and of maruellous elegancie in composing: verily I vsed all the meanes that I could to induce him vnto your honors desire: the assaultes that I gaue vnto hym of that matter in the beginning did nothing auaile: for he excused himself to be wearie of seruing lordes, and that he nowe loued to reste, and to giue hym selfe to nourishe his litle childe: But in fine I so handled the matter, that within one moneth he will departe hence to go vnto you. I told him that your honor would

vse such liberalitie as his vertue requireth. I take great pleasure for that your Lordshippe shall haue nere you a man prudent, loyall, learned, a wonderfull obseruer of antiquities, a great historian, and in the plesant pastime of poetrie, a man without comparison: which shall be great satisfaction to the ardent zeale of the diuine vnderstandyng of your excellencie: which I pray God stil to prosper and encrease. &c.

The aunswere of one Lord vnto an other.

RIght honorable after continuall cõmendation. &c. Your Lordship knoweth in howe troublesome and wearie exercises we haue consumed the other part of our transitorie & miserable life, therfore your honour by the humanitie therof, must pardon our vnlearned letters: but now by vertue of your honor we possesse the gentle and quiet personage of VVilliam Ardiller, for the loyal & good Secretarie of our affaires. Certainly I loue his humanitie and gẽtlenesse,

nesse, his iudgemēt doth greatly pleas me, & the eloquence of his speach deliteth me. If all ý holy church of the christians, had aswel chosen their bishops, deacons, and ministers, as I haue done my Secretarie, vndoutedly ý true Religion of our Catholike faith would be had more in reuerence, and better spoken of, than wee see it is in this our myserable time. I certifie your lordshippe that as sone as our forsayd Secretarie came to salute vs, we immediately of oure curtesie gaue him Fiue hundreth Crownes of golde. God for his clemencie send prosperitie to our affaires: for vnto our sayde Secretarie, and to all mindes like vnto his, we wil at all tymes enforce our selues to giue all commoditie and fauour. Here will I make an ende, and commit your Lordshyp to the blessed Trinitie. &c.

A Gentleman writeth vnto a nobic Captaine.

HOnorable Captayne, after moste humble cōmendations. &c. I am aduertised by Letters from my Sonne,

that your honor through your gracious gwdneſſe hath placed him in the number of your men of armes. For which thing I with all our parents and frendes doe ſo muche remaine bounde vnto you, that in veritie we are not able to expreſſe it in wordes. O how precious is the ſeruice that is done to a liberall man? but much more happie and more praiſe worthy is that lorde, who knoweth his loyall and faithfull ſeruitor. and rewardeth him with condigne benefits. The bautie worthineſſe of your magnanimitie doth cauſe vs, ỹ though we be abſent in bodie, yet our ardente loue is alwayes at hande, and nære you. No more at thys tyme, but the Lorde proſper your affaires. &c.

The aunſvver of the Captaine vnto the Gentleman.

WElbeloued, I hartily recõmend me vnto you. &c. Right acceptable vnto me were your Letters repleniſhed with loue and humanitie, by the which

which you with your friends and kinsfolkes do appeare to be willing to giue me thanks, for that I haue chosen your sonne into the order of my men of armes. I will aunswere you briefly: vnderstand ye then that in feates of chiualrie, where the matter standeth of life and death, of pouertie and richesse, of honour and shame, I make not election by frendship or fauour, but I preferre mē to higher degrē by their vertus: and therfore the wisedome, counsell, and manly courage of your sonne, constrained me to honour him, who is readie to be further preferred: you in the meane time liue quietly, and if he doe you honour, giue the praise to God and not vnto me. The eternall haue you in his keping. &c.

One Gentleman writeth vnto an other.

RIght worshipfull, my heartie commendations vnto you remembred, &c. I haue presently receyued youre

grateful Letters, which were welcom vnto me for two causes: First bicause they were yours, and secondly bicause with them I receiued from youre worship a liberall presente, to wit, halfe a dosen Phesants, and a couple of Kyds. I hartily thank your gentlenesse. We are also hunters, but it behoueth vs to pray vnto Diana, the auncient Goddesse of the forests, ỳ she would vouchsafe to sende vs some worthy praie, wherwith wee might striue to remunerate in price that gifte of yours: but if peraduenture you surmount vs in the worth thereof, yet in seruitude of loue, you shall neuer surmount vs.

Yours as a brother. &c.

The answere of one Gentleman vnto an other.

RIght worshipful, after my heartiest recommendations. &c. Greatly am I satisfied, to haue had occasion to prouoke you to write vnto me: for there are many dayes and monethes paste, since

ſince I haue had any meane to knowe how you do: it greatly pleaſed me that our gift ſæmed not baſe vnto you, how beit we ſent you not ſo ſmall a preſent for the deſire to haue it chaunged, but onely to content the great good wil and affection of oure mutuall loue. If it plese you to viſite vs this time of Lent we wil go vnto the hunting for vs prepared. Thus reſt I.

Yours as a brother. &c.

One marchant vvriteth to an other,

Laus Deo. In Bolongne. Le 25. Aprill. Anno. 1567.

TRuſtie and well beloued I heartily commende me vnto you. &c. After you were departed from vs, forthwith I diſpatched the ſhippe, and laded the ſame with. xl. Tonnes of Malmeſeye which the yære paſt I kepte for a better vent. Wee vnderſtande by aduiſe frome *Andwerpe*, that Pulcadyne

is woꝛth. xl. French crowns the tonne at the leaſte, and alſo other wynes of *Candie*, to be woꝛth. 35. crowns the ton. I truſt we ſhal come to a good accompt, and ſo much the moꝛe foꝛ that I am duly inforꝛmed by oure factours, that the Galeys of *Veniſe*, ſhall not go this yere into *Ponant*. I ſuppoſe that you ſhal not make ſale of all your wines at *Diepe*: therfoꝛe let it not be troubleſome vnto you to make your voyage vnto *Roane*: there to diſpatch the reſt Per aduiſo. It is vnderſtanded by Letters from *Lions* that there is ſuche abundance of wyne in *Prouence*, that it beareth no price. You therfoꝛe being arriued at *Roan*, be careſull to giue me aduiſe from time to time of euery thing that you ſhal doe, and of the eſtate of marchandiſe. Thus in haſt I committe you to the Lord, who proſper your affaires. &c.

The anſwere of one Marchaunt vnto an other.

In Diepe le. 3. of May. 1567.

Right

RIghte truſtie, after heartie recom- T
mendations. &c. Yours of the. 25. of the laſt moneth I haue receiued, by the which I doe gladly vnderſtande youre diligence in the erpes tion of our ſhip, which (thankes be to God) is in ſafetie arriued. The Marchauntes of *Keane* incontinentely came downe, who hoiſſed vp the. xl. Tonnes of Malmeſey at. 60. Crownes the Tonne, whereof I am glad: I intende to ſende our other ſhip vnto *Nantes*, and there to chaunge our wines for wools, which I truſt we ſhal ſell deare: for at this preſent they are greatly deſired, by reſon that al *France* is like to be in armes. To giue you aduiſe of the eſtate of marchaundiſes, as farre as I vnderſtande: Wines at *Paris*, are worth. xvj. li. *Tournoys le* Tonne: Prunes are worthe. l. s. *tur le C.* Corrants are worth. x li. *tur le C.* Pepper is worth. xv. s. *tur le li* Wheat in *Beauſſ* is worth. 30. ſhillings *tur.* the Buſhell. Barley is at. 16. ſhill. *tur.* the buſhel. Otes, Peaſe, and Beanes are worth. 14. in *Britayne*. All kynde of Fiſhe is good

M.h. cheape

vheape, saue onely Mackrel., which in all places are had in suche estimation, that who so euer can make traffike therein, may surely say, Attollite portas. Therefore I entende at this time therein to employ some casshe. Be assured I will doe nothing, wherin I shall not vnderstand some gain. That which I wzite vnto you, take care to kepe secrete. And thus God prosper you.&c.

A Marchant vvriteth vnto his Factour.

AFter commendations. &c. Factor, it is now two yeares ago since I sent thee to *Barsellonna*, a citie of *Chatelogne*, and at sundry times I haue sente vnto thee the valure of more than thirtie six thousand Crownes in diuers sorts: and by thine accompt diligētly kept, I finde to haue receiued of thee but only twentie thousande Crownes in chaunge of Marchaundise: afterwardes to haue receiued of thee in argent about x. thou-

sands

lande Crownes, and of fyre thoulande Crownes, I ſee none accompte. True it is, that I haue ſome vnderſtanding of the two thoulande Crownes which Supplicus Gallier oweth: but of the other foure thoulande whiche remaine, I can not vnderſtande any particularitie. I haue ſundry times required accompte of thee, howbeit thou tourneſt thy deafe eare towardes mee: ſo that thou cauſeſt mee not onely for to haue great admiration, but alſo greate ſuſpition. Therefore ſee that thou employe thy ſelfe to gather vp that, and euery other accompte which thou haſt of myne, and lyke a man of credite come thy waye vnto *Paris*, for I haue determined not to trade any more vnto *Barſelonne*, where wee haue but ſmal gaines. God preſerue thee. &c.

The aunſwere of the Factor vnto the Merchant.

RIght worſhipful ſir, my dutie being firſte to you remembred. &c. Your

Letters

Letters of the. viij. of August, I haue receiued, wherby I vnderstand the disposition of your mynde: Pacience we haue here at this presente, a Galey of *Gennes*, which will depart hence with in these. xiiij. dayes, I will take passage therin to *Marsilles*, & from thence (God to friend) I will incontinentely come vnto you, and will bryng with me all my bookes of accomptes, by the whiche you shall conferre youre reasons and myne together. But in the mean time somewhat to quiet your mynde for the foure thousande Crownes whiche you suspect, within one yere we haue to recouer two thousande Crownes of my Lord Iohn de Louche of *Mousne* for it is a yeare ago, since I did credit him with the sayd summe, bycause I had of hym sufficient assurãce: And for a thousand fiue hundreth Crownes, I haue here in sundry expenses for your affaires alredy disbursed. I will expresse the whole vnto you by writing, bringing the particular note of the Spanish Silks, that I sent you this moneth of July last past,

which

which were .53. pieces. And thus God preserue you, and prosper youre affaires .&c.

One Cashyer writeth vnto another.

After hartie commendations, &c. I wrote vnto you of the firste of the last moneth, that vpon the sight therof you shoulde deliuer vnto Sir Sebastian Soison, of *Mousne*, six thousand ducates, for so much here assigned at our house: I pray you deliuer hym the said summe making good payment therof, and send me the example of such writing. Haue in remembrance howe you deliuer money vnto any: you know the seale that passeth betwene vs: I pray you in any wise sende me the copies of all the billes of exchaunge, whiche you haue had from vs. within these .vj. moneths, for here is yet some discorde. This sufficeth. God kepe you. &c.

One

One Cashyer to an other.

I Heartily commende me vnto you. &c. bicause it is expedient to gratifie our frendes: you shal deliuer vnto the bearer hereof, named Dauid Berthon, vij. hundreth Frenche crownes: and cause hym onely there to giue good and sure pledge for the sayd summe. For so hath the same Dauid here promised vs to do, gyuyng him. vj. monethes daye of payment. I pray you take sufficient assurance, to the ende that our goodes be not lightly losse. It suffiseth to shewe pleasure, you therefore fulfyll the contentes hereof. And thus fare you well. &c.

One Friende writeth vnto an other.

DEare and well beloued friende, after mosse heartie Commendations vnto you, and your good bedfellow. &c.

The

The chiefest cause of my writyng vnto you at this presente, is to lette you vnderstand, that we are still in greate tribulation, by reason of the men of Armes, and aduenturers, by whome the poore people of *Mousne*, doe sustayne inestimable damage. The countreye is altogether deserte: and that which is also more pitifull, is that many worthie maydens, are by them caryed away into other places, and some by force violated, as also are many mens wiues bothe faire and honeste: Consider you into what abundaunce of teares they haue bene brought. O vnfortunate *Fraunce*, nowe flourishinge in armes: is it possible that thy auncient vertue shuld be altogether extinguished: O my perfect friende, the eternal God moued me to sende vnto your house at *Bloys*, Jane my wife, and my daughter out of so great perill. Yesterday from my wife and from my daughter I receyued comfortable Letters, by the which I am plainely certifyed, that your

that your bedfellowe vseth vnto them al curteſie & gentleneſſe. O the eternall God graunt me life, to ẏ end that if not in al, yet at the leaſt in part, I may rẽder ſome recompenſe vnto the beneſites from you receyued: for the which I am become a great detter vnto youre gwdneſſe. And thus the eternall haue you al in his kæping, and ſend vs a mery mæting. &c.

The aunſwere of one friende vnto an other.

WEl beloued Friend, I heartily recommende me vnto you, wiſhing youre healthe and proſperitie euen as mine owne. &c. Be well aſſured, that ſo long as I lyue, my houſe and all that I haue, ſhall at all tymes be at your commaundement or any of your friendes: And that ſhall you manyfeſtly knowe in proceſſe of time: And would to God that I might ſhewe ſuch fidelitie, loue and charitie towardes you, as at youre houſe at *Mouſne*, you diſcouered vnto me

me and myne. Thanks be vnto God, we make good cheere, but certainly I and my wife doe feele great anguish for the losse of our goodes, which through our mutual amytie we suppose to be our losse: and assuredly we greatly lament also the veration which you susteyne by the hands of the Soldiers, wherof we haue vnderstanding by your letter. God of his goodnesse delyuer you from them &c.

One friende vvriteth in a nothers behalfe.

ALthough (worthy syr) I know that it is not lauful to molest your wisedome, in any thing appertayning vnto Iustice: neuertheless to satisfie the dutie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betwene vs) I am bound to doe euen that which I would doe, if it were for myne owne cause: I therfore beseche your worthinesse, that you will without delay make a iust ende of his sute. And so doing, I shall remayne al-

wayes bound vnto you &c.

The aunſwere vnto his frende.

WHat nedeth it ỹ you ſhould wꝛite vnto me, in the behalfe of him whome I equally loue aſwell as you? So great are his vertues, that of euerie man (of what eſtate ſoeuer he be) he is woꝛthy to be beloued, and defended: I beleue ỹ thꝛough his great wiſdome, he will demaunde me nothing which ſhal be againſt the dignitie of myne offyce: foꝛ which cauſe, and foꝛ the dutie of Iuſtice I am boũd to adminiſter vnto him and euery one fauoꝛable and lawful audience. But though there were no cauſe at all, yet thy auncient amitie would conſtraine me to ayde and fauour him: foꝛ which cauſe be well aſſured, that I will ſo vſe the matter, that he ſhal plainly perceiue, that thy requeſtes haue not ben bꝛought in vayne. &c.

To write vnto a Prince in a Priſoners Behalfe.

I Haue heretofore cõtinually knowne, and now at this present (more than euer) do know, of what force true amitie and frendship is, the which constraineth a man to be gẽtle and amiable, euen vnto the person whome he hateth, therby to satisfie his frende that entreateth for him: therfore knowing ẏ fauour which your highnesse beareth vnto me, I dout not to request you in the behalf of Cleophas Orillat, who although through his crymes, he deserue to receiue no pardon, yet bicause V Villiam Ardiller (of whom I haue receiued infinit plesures, and am bounde vnto him for euer) doeth force me so harde by Letters and messangers (and knoweth certainly what I can doe with your Maiestie) ẏ there shold be no domage done, neither vnto his persõ nor goods, I therfore most hũbly besech you, for the inestimable loue ẏ I beare vnto you, ẏ he may plainely perceiue of what force & strength that goodnesse of yours is towards me, and so trust at this prescẽt to make experiẽce of the great affection

which is betwixt vs, through our auncient and singular loue. &c.

The aunswere of the Prince declaring the demaund to be vnhoneſt.

ALthough I haue in times paſt had perfect intelligence and knowledge, what thing frendſhip and good will hath ben and is, ſo that the demaunde of a friende ought to be ſatiſfied, eſpecially whē it is iuſt: yet neuertheleſſe it ought alwayes to be forſeene, that the demaunde be honeſt and frendly: For if the demaunde be made againſt true Iuſtice and honeſt lyfe, it is nedeful many tymes to leaue the good will, leaſt we fail of Iuſtice. Otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to do euil. I vnderſtand your Letter, by the which you pray me that I wold graūt to releaſe your frend out of captiuitie, not peraduenture conſidering the great crime & erceſſe by him cōmitted, the whiche is ſo great and abho-

hominable, that he deserueth not death in his person onely, but also therewith cruell tormentes, whereof I am sory, for the mutual affection that is betwene vs: bicause I can not of myne honour in this case pleasure you. Though your demaunde be not lawfull nor honest, yet loue and frendship moueth you to demaund, and to speake for that which all law denieth. And for that malefactours ar to be punished, the good to be exalted, and safely to goe abrode in the world, I pray you though I doe not satisfie your demaunde, yet at this time haue me excused, bicause that Justice doth force me to denie that request. &c.

The excuse for that the demaund was agaioft Iustice.

I Consider that many tymes the loue & affection of one friende vnto another, harmeth the conscyence, and suffreth it not to discerne the truth of reason and Justice: but when we beholde the estate of men, who by the crimes haue deser-

ued all kynde of punishments, then is it nedefull that Justice take place, therby to giue example to other men from liuing euil: notwithstanding I haue done the dutie which belõgeth vnto a frend. And although that with smal consideration and wisdome I entreated for Cleophas, yet I beseech your maiesty to excuse and pardon me, not somuch for mine ignorance, as for the loue that I bare vnto my frende, writing in the behalfe of that transgressour of true Justice, as plainly your prudence expresseth vnto me, the which may be an excuse of my vnworthie demaunde. &c.

To ayde thy frende being in prison for dette.

I Thank God, for that I neuer requested any thing of your Lordship, which you graunted me not, & now I yet hope to obtayne this, the which is a worke of pitie. Within these few doyes was imprisoned Iames Barre, my perfect frende, who is in so much extremitie, that it is scare

scarce able to be expressed, and hath a great sort of children, for whome he labored bothe day and night to get bread to susteyne them: but now being absent, your lordship may consider how his pitifull family should liue. Wherefore I humbly beseech you, that you would both for the loue of God, & also for my sake, open your eares vnto my request, and giue him some day of paiment, in such sort that the powre mā may be deliuered out of prison, to comfort and relieue his powre family, the which can not be in greater calamitie, plaint, and misery. And thus hauing sundry tymes receiued benefits from your honour, I presently am bold by to great presumptiō, to haue recourse vnto you, tēderly beseching you that you wold vouchsafe to deliuer him out of prison. Thus doing I shal receiue a singular pleasure from your wysdom. And shall pray for a continuall preseruation of you and all yours. &c.

To shew thy selfe sorowfull for the misfortune of thy friende.

WE ought alwayes to participate with our frends of euery fortune that happeth vnto them. Hauing therefore within these few dayes had vnderstãding, that you were robbed, I receiue such displeasure and griefe, as of dutie ought euery good & perfect frend one for another. But bicause I know yt it is not nedefull to comfort them which are of them selues by wisdome comforted, I will not enlarge any further, but onely desyre you to haue pacience in such misfortune, as requireth your singular prudence: wherunto I commit you &c.

The exhortation of a Captaine vnto his Souldiers.

ALthough Nature alwayes appoynteth some puissant person, for necessarie occasion to gouerne the subiect people in due obseruance of order, yet synce

synce the tyme that I haue ben amongst you in the administration of warfare, I do not estemie my selfe your superiour, but equal, for that no exercise hath more nede of skill and counsel, than warfare. You therfore my soueraigne Souldiers enforce your selues with all louing diligence, to subdue and bring downe these barbarous people, not so furious as peruerse, at all tymes and in all places our great enimies: For which occasion in this warre shew your selues not onely frendes and defenders of our King, but also tutours and carefull prouiders for your selues, & preseruers of your wiues childzen, and goods &c.

To demaund enterteinment of a great Captaine.

COuragious Captain, the celebrated renoume of wysdome, prudence, honesty, and vertue in chiualry, wonderfully exercised by your lordship in our time do inuite & prouoke me to appeale vnto your presence, offering thereunto my

whole seruice, redie at all times and in all places. Many men of great fame in warfare, are at this present of me very well knowne, of all which none of them in heart, counsell, manhod, nor prudence may be compared vnto your excellēcie: therfore all ỳ true champions of *France*, and other men of armes are desirous to submit themselues vnto your lordship: amongst which number, as one of the meanest, I humbly request to be admitted. &c.

To excuse thy selfe, for being negligent in writing vnto thy friende.

IF in tymes past I haue not written vnto you, as my dutie was, it hath ben for the vrgent businesse & great affaires that letted me: yet therefore it is not but that my whole trust and fidelitie in euery kynde of thing hath alwayes remayned in you: and especially when I recorde with my self the singular loue which you haue always shewed vnto me

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in dæ des and effectes. And bicauſeit is better to expreſſe ſome parte of my duetie late thã neuer, I am moued to write vnto you theſe preſents, that you may participate with me of my profit & proſperitie, as you haue heretofore of my hindrance and aduerſitie, ayding, cõſelling and fauoring me, more than euer I halfe deſerued toward you. &c.

To put thy frend in remembrance of thy buſineſſe.

Aſſured I am that no negligẽce hath at any time kept you backe from ſatiſfying of my demaũds, which through your humanitie you haue always reputed to be your owne: and not onely the offer which you haue many times made vnto me, but alſo the experience which I haue had of you, doeth bolden me now to write vnto you. My vrgent buſineſſe therfore together conſtraining me, and knowing that no affaires of myne (for the loue and affection that you beare vnto me) ſhalbe accompted troubleſome vnto you, I now agayne put you in re-

remembrance of that whereunto my busynesse compelleth mée: hoping to be pleasured of you, as of him, in whome I fixe my full trust & fidelitie in al things, and who also may dispose of me as of a deare and perfect frende &c.

To require ayde at thy frendes hand.

THe hope & fidelitie which I haue had in you, and in the offers which many times with an affectionate mynde you haue made vnto me, doeth comfort me, & moue me in this my businesse and necessitie to haue recourse vnto you: being very certain (for the humanitie and affection that you bere vnto me) that your effectes will be correspondent vnto your wordes, and that you will ayde me with that which I shal demaund: which thing wilbe very acceptable vnto me, & which thing also you may easely graunt me: for it lyeth aswell in your possibilitie, to giue it, as in myne to aske it. And though my pouertie be great, wherein I fynde my selfe at this present, yeat doth

euery

euery man knowe, that it is not by my fault, but by the impetuositie of fortune who casteth downe to ground eche person whom she listeth: for sikneſſes, debates, change of time, and a thousand contrarieties (as euery man knoweth) haue throwē me downe so low, that hēceforth with my.xy. children, I haue more dout for dyeng of hunger, than hope for to liue, if your humanitie do not succour me in this my aduersitie. And thus I commit my selfe vnto your charitable pitie &c.

To write vnto an Aduocate.

I Dout not but that your worshipdoeth accompt me for a negligent man, seing that in a moneths space I haue not writen vnto you: but certainly no occasion cometh vnto my memorie at thys time more conuenient: than to reason by writing with a sage and gentle person, and one adorned with vertue: and thus vnderstanding myne excuse, I trust you wil be enclined to pardon me. But to the pur-

purpose, synce your worshippe departed from vs, we haue ben more pursued and molested in our processe before the commissary, (who arriued here the day after your departure) than euer we were afore tyme: we haue ben these. iiij. sundry dayes sore troubled, bicause we had no man to speake for vs: and our aduerse partie had Maister Iames Parcenall for his coũseller. But (not to be troublesom by ouer long writing) the whole matter of the processe depẽdeth vntil your comming: therfore I pray you make spedy returne, and addresse your writings orderly. Thus vnderstãd you our troubles one houre seemeth vnto me a whole yere vntill your worship come vnto vs. We haue founde the last will and testament of our Uncle deceassed, the which will make very much for our purpose: we wait for you here ỹ week after Ester. &c.

To aunswere thy frend hauing praysed thee.

YOur phrase of speach is so finely adorned & so eloquent, that in veritie vnto a man euen full of eloquence it would

would be troublesom therunto to make due and sufficient aunswere, therefore impossible vnto me full of barbarisme: But peraduenture I know not the loue and affection which you beare vnto me, for which cause although I haue not ỹ ornature of speache that were requisite, yet notwithstanding I will enforce my self for duties sake, as also I trust to your contentment, to write you some part of an aunswere: to the ende that you mygbt rather blame me of insufficiencie, than of ingratitude or negligẽce. And therfore though I know my self to haue ben praised rather through your humanitie, for ỹ singular loue ỹ you beare vnto me, thã for ỹ merits of my vertues yet neuertheless, I cannot chose but be glad & reioice to be praised of so prudẽt a person, & one adorned with such eloquẽce as you are: for your authority is so much in estimatiõ, ỹ not only men worthy but also ỹ vnworthy it beutifieth & extolleth

The Replie vnto the same.

COnsidering with my self ỹ smal puissãce of my weak spirit, & wt what au

thor

thozitie of eloquẽce it were nedeful and necessarie to send you my Letters: I am as it were astonyed, and especially foz the recept of your copious Epistles: But certainly I am not he whome you haue sayd to be prudẽt and adozned with eloquence, foz therein haue I employde no labour: But assuredly you are wozthy to be called euen eloquence it selfe. &c.

To shew thy selfe thankfull for a benefit receiued.

THough at this present through the contrarietie of the tyme, I fynde my self feeble in the gifts of Foztune, & that towards you I cannot vse that renumeration in effectes which I ought: yet I trust you thinke, that my good will is so great towards you, that I haue thereby fully satisfyed to euery default of my vnfoztunate Foztune. And so remain I assured y through your accustomed humanitie, you wil accept my good wil. But if euer Foztune (who is mutable) doe returne

turne hir selfe towardes me (as I attende hir sweete daliance) and put hir prosperous Sayles to mine honest intente: there is not a man in the whole worlde that more largely shall dispose of me and all my possibilities, than shal your wisdome. &c.

The same, after an other maner.

IF God had shewed such fauoure vnto me, that I had bene as sufficiente to haue rewarded so many your benefits, as I feele my selfe able and desirous to render you infinite thankes, assuredly I woulde haue bene as ready to the satisfaction of the deede, as of the good wil: therefore as farre as extendeth at this presente my possibilitie, I mynde not to be vngratefull vnto you. And thus I thanke you for the same, asmuch as if you had done me the greatest and most singular benefite in the worlde, & offer my selfe alwayes vnto you, in all that shalbe possible for me. &c.

Here endeth the third boke.

The fourth boke containyng sundry Letters, belonging to Loue, as well in Verse as in Prose.

Eurialus writeth vnto Lucretia.

IT is not wythoute cause (Lady Lucrece) if all they of this citie haue their eyes fixed to behold, regard, loue & praise thee: when of the one part they cõsider the great vertues wherwith thou art enriched, the good & honest maners which adorne thee: and moreouer they haue in admiratiõ thy richesse, and yet more thy nobilitie surpassyng all other thy parents. And then whẽ besides they cõsider on the other parte the great, singular & incredible beautie whiche is in thee, they iudge within thẽselues ỹ thou art a very spectacle of Natures worke, & are not deceiued: for they viewe thy Angs-

Angelicall visage, so fair & clere, that it wold lighte a firmamēt altogether cloudie: thy eies bright, clere & shining, like yͤ starres, whose swēete aspects driue away all sorowe and sadnesse, and bring in place all ioy and pleasantnesse: The faire die of thy pleasant face, passeth all other liuely colour: thy large forhed, thy christall neck, thy corall lips, thy goldē haire, thy comely body, & other mēbres so well proportioned, yͭ I can not desist nor abstaine from praising thee, in praising thee to loue thee, and in loueing thee to honor thee. These causes with many mo doe constraine me to loue thee: and though nobilitie, richesse, and youth be in me, & also (that thanks be vnto God) I am fortunate inough, yet much more happy shold I be, if it would please thee to loue me. For as for my part I am determined not onely to loue, esteme, and honor thee, but also to die for thee in thy necessitie, or at thy pleasure: & I assure thee, that both waking & sleping, I haue no thought but of thee: and though some of my companions do say, that I

am happy, bicause in me are some smal giftes of fortune, and vertues: yet these notwithstanding, I accompt my selfe vnfortunate, if I obtain not thy fauor, for thou art the same, wherein resteth my onely hope. Turne therefore (if it please thee, my sweete Dame and gracious virgin) thy sweete eyes of humanitie, and with clemencie beholde thy humble Seruitour. O what a thing is Loue? now doe I know it by experience: and maruell not though the greatest Lordes and Ladies be thereunto subiect: for many willing to obeye his commaundement, are fallen into great inconueniences. Remember thee of Daphne, and of Syringue, of which y one despising the loue of Phoebus, and the other of Pan, cruelly ended their liues. Take thou heede of so doing, and rather follow Penelope, who vnto hir Louer obserued Loyaltie, and liued notably. And to be briefe, graunt vnto my request, for in so doing I promise thee to be loyall, honest, and secrete in the accomplishing of all thy desires.

A certaine Louer writeth vnto his Lady.

MY Dere, if the gentle Emperour of the Firmament, with al his study (as it plainly appeareth) hath vouchsafed to adorne you with heauenly and Angelicall beautie, with vertue more than humaine, with apparant modestie, and with royall customes: who theu douteth but that you are pleasaunt, pitifull, gentle, & gracious? certes none. Because that in your faire forehead and shyning eyes, loue sheweth hit selfe alwayes apparelled with Liberalitie, whiche things haue beldened my baisaliue heart, (nowe of long time linked vnto you with ardent sighes) to saye with mated minde, these fewe vnadorned wordes, which shall be the secrete messangers of me, your assured seruitour, humbly requesting you not to denye me your sweete loue, wherupon cõtinually cogitating both day and night, I am forced eftsones to resorte and call vpon your sweete and delectable name,

from which I expecte comfortable succour. No more, but that I still intende to receiue from your clemencie, gentle fauourable and conuenient aunswere.

A Louer requesteth his Ladies loue.

COnsidering (my soueraigne ioy) the great vertues of nobilitie, beautie, and curtesie, wherewith nature by superabundant measure hath in such sorte decored you, that aboue all other terrestriall bodies you are iudged by cõmon voice to obtaine the Crowne and principalitie: And on the other side waying the want and insufficiencie of my former seruices towards you, my trembling hande is scarce able to holde the penne, neither dare my stammeryng tongue expresse that which the afflicted heart through ardent appetite desireth to manifest vnto you. Yet Loue (which aboue all animated creatures, holdeth in his domination my inflamed mynd) doth so encrease, that it giueth me doutefull boldnesse, to take in hande to open

vnto

vnto you the secrets of my brest: which is to doe you to vnderstand, ẏ euer since mine eyes did speculate & beholde your great beautie, my hart hath remained so bound & intangled, ẏ of it owne freewil it hath chosen to bee included in youre swete prison. By reason wherof, & seing the vexations & greuous passions of my languishing corpse, caused through the swete regard of your eyes, & augmēted by ẏ great eclipsatiō of your absence, I am constrained to implore & demaūde your aide & succor. And bicause you are she, who only & none other, may sēd remedie in this case, I therefore moste humbly pray and request you, that euē as in all other vertues you ar souerain, so likewise in this matter you woulde shew your selfe charitable and pitifull. And sith you are ẏ cause of this so great and greuous martirdome, and that you only may help and remedie it, extende therfore the true remedie, by sendyng a benigne aunswere, the which I moste effectuously desire and attende.

The aunswere of his Lady.

My troubled thought so discordeth frō your fonde affection, that I cannot marueill inough to imagine what cause moued you, & gaue you such presūptuous boldnesse, as to trouble & interrupt me of mine accustomed reste, through your abhominable letters and wanton wordes. Your saide letters (to the ende that they shoulde not come vnto the handes of any other person) I haue receiued: and beholding the contentes thereof, with great paine could I bridle mine Ire, and witholde my selfe from tearing them in peces: but considering that such fault is not to be imputed vnto the letters which are insensible, but vnto the composer and doer of them, I therfore refrayned my selfe from that purpose, willing to exercise that myne anger and rigor vpon the messanger: but likewise for reporte sake, I refrayned, gyuyng hym speciall charge, not thencefoorth to returne vnto me with

any

any such message. And to the ende that you shall not presume to continue any longer in this sute, vnderstande ye that I am not she, vnto whome such abusiue letters should be sente. I haue thought good (contrary to myne accustomed maner) to write vnto you at this present, which my spirits wyth much adoe can scarce abide to finish, through the great offence that it feleth: certifying you, that if you persever any longer in this matter, you shall doe vnto me a moste displeasant thing, and vnto youre selfe shall purchase great & euident damage. Wherefore I praye you (for the auoyding of all these inconueniences) that you will condescende vnto my request: and so doinge you shall doe me a singular pleasure.

The Replie of the Louer.

Hauing (my singular Lady) receiued your honey sweete letters, and them beholding, I finde my selfe in such a cõtrariety and discord, that my perplexed

thought can finde no ways or meane to recreate it selfe. For of the one part cõsidering the wise & sage words of your sayd Letters, my heauie heart desired to be it owne homicide: and of the other part seeing the thing which your white and pleasant hands had touched, so much ioy did abounde in me, that I could not refrayne nor withdraw my gredie eyes from still beholding it, nor my reuiued tongue from often reding it. Yet seing it much moystened with the flowyng flowd of my weping eyes: and fearyng thereby to hurt or teare it, I did moderate and bridle my ardent appetit, minding to bear it alwais nigh my hart, in signe of veneration & honor. By your sayd letters (my dere & onely mistresse) you blame me of presumption, in being so bolde to write vnto you: certaynly if you consider wel the maner, you ought not to impose ỳ fault vnto me, but to attribute it vnto youre excellive beautie, worthinesse & benignitie, which euẽ at their first apperance, together ỳ swetnesse of your gracious coũtenãce, did so pene-

penetrate & enter into al my exterior & interior powers, & so assailed hurte and woũded my afflicted heart, vnprouided of resistãce, that it is not only robbed & spoiled of al frank & frę liberty, but also in such sort submitted & yoked with al affectiõ, fidelitie minde & thought vnto ẏ perpetual contẽplation of your excellẽcie, ẏ I am not able to separate nor remoue it from ẏ subiection & seruitude, ne yet to reduce it to ẏ former libertie. And for ẏ you say, you would haue sent my letters, & yll intreate the messanger let the continual tormentes (which for your sake) teare me in pieces, suffise to satisfie your ye, & not disdain your tender hãds w̃ cruelty: & touching ẏ which is more grieuous & bitter vnto me, that you cõmand me not to write vnto you, nor to continue my purpose: Know ye (my deare) ẏ like as it is impossible for any mã to separate frõ you your greate beautie: euẽ so none other but death can take away or diminish my purpose & intẽt, but euery houre augmenting doth double it self, together w̃ most grieuous anguish & sorow: for reward & remedy

wherof

wherof I demaunde none other recompense, but onely that you graunte and permit me to be your loyal louer and seruitour.

A Louer vvriteth vnto his Lady.

TO expresse vnto thée (my déere) the inward griefes, the secrete sorowes, the pinching paines that my payre oppressed hart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comelinesse, and curtesie, farre surmounteth in my conceipte, that of all other humain creatures, so my piteous passions bothe day and night are no whit inferior, but far aboue all those of any other worldly wight. So excell not thy giftes, but as much exceede my griefes. Therfore (my sweete) vouchsafe of thy soueraine clemencie, to grant some spedie remedie vnto the grieuous anguishes of my heuie heart, detract no time, but weigh with thy selfe, the sicker that the patient is, the more deadly that his disease

is deemed: So muche the more spéede ought the Phisitian to make, so muche the sooner ought he to prouide and minister the medicine, least comming to late, his labour be lost. But what painfull pacient is hée, that sustayneth so troublesome a state, as I powre soule do) (except thou vouchesafe to pitie me:) For the partie being discōforted at one Physitiās hande, hath recourse vnto an other: Where as I discomforted at thy hāds, haue recourse vnto none, but still lāguishing to looke for a lothsom death. Cōsider therfore (my dere) the extremitie of my case, & let not cākred cruelties corrupt so many golden giftes: but as thy beautie and comelinesse of body is, so let be thy humanitie and clemencie of minde, drawe not (as the prouerbe sayth) a leaden sworde out of a golden skabberde. And thus hoping to haue soone spédie comfort at thy handes vpon that hope I repose mée, tyll further opportunitie.

The

A constant Louer doth expresse,
his gripyng griefes, which still encrease.

AND Troylus did neglect the trade
of Louers skilfull lawe,
Before such time that Cresseid faire
with fired eyes he sawe:
So I likewise toke litle kepe
of loue within my brest,
Before I viewde the graces well
which in you hidden rest.
And like as he with furious flames
was forcibly annoyde:
So I likewise (through force of loue)
doe lacke that which I toyde.
For now my restlesse minde doth rage
which constant was before:
And sundry straunge conceits do cause
my griefe t'encrease the more.
Thus farre our fates I may compare
in all alike to hée.
God graunt in sequele I may finde
such Fortune as did hée.

Then

Then shall I haue iust cause to ioy.
then shall my mirth abounde,
Then shall I want no wished happe
that may on earth be founde.
Then shall my rauings all rebate,
with constantnesse in place,
Then shall my strange conceits auoide
my griefe shall be solace.
But sith I lacke some such a friende
as he of Pandor had,
Who brought his purpose well about,
and made his minde full glad,
Therfore I say for lacke therof,
my selfe now forst am I,
My furtous flames for to vnfolde,
and for redresse to crie,
To thée which art the onely stay
of these my troubled paines,
Of these my secrete griping griefes
of these my pinching paines:
Which long haue boyled in my brest,
where they suppressed haue bin:
But now through forces of flame burst out
and will not be kept in.
Much like to burning Aetna hill,
whose flashes neuer ceasse:

But

But boyling loue both night and day
do freshly still encrease.
So fareth it likewise with me;
whose faithfull heart doth bourne;
And set with secrete sighes and sobbes
constrained is to mourne.
Redresse wherof may none be had,
but onely thee deare dame;
In whome the water doth remaine
that well would quench the flame.
Therfore graunt grace, as Cressida,
did vnto Troylus true:
For as he had his loue by right;
so thine to me is due.
Else shall I liuing dayly die;
thus rest I in thy handes:
As thou shalt please at libertie,
or else in carefull bandes.

FINIS.

A louer pearst with Cupides bowe,
thinks long till he be rid from woe.

WYe sturdy stormes: whirling win
the waters wan so tosse, (des

The

The seely ship is troubled sore.
in daunger of his losse.
So in likewise when Cupide hath,
with dynting Dart in hand,
Pierst through the harts of louers true
as all agast they stand,
Before his godhed forced straight,
downe for to fall and yeld:
No strugling strēgth may him withstād
no buckler nor no shield.
This Cupide he this cruell god,
with fyry flaming Dart,
Hath wounded me in euery payne,
but chiefly at the heart.
There doth the sting abyde and stay,
there doeth the shaft remaine:
All remedie is past I know,
to ease me of this payne.
Except that thou to whom I write,
true comfort to me show:
For thou arte onely she that may,
release me of this woe.
Thou onely arte (and none but thou)
myne onely ioy, or griefe:
My happy state, or great decay,
send therfore some relefe.

Deſtroy not him, whom well thou maiſt
without thy loſſe preſerue:
Shew faithfull conſtancie to him,
that mynded not to ſwerue.
Ye nought deſyres but loue for loue,
and faith for faith againe:
That both together in great ioy
and comfort may remaine.
Detract no time, conſider well,
when paine doth men oppreſſe,
Eche houre think they to be twayne,
till they haue found redreſſe,
And thus bicauſe my griefs encreaſe,
I ſay my déere adieu:
And pray thée to haue mynde on him,
that vnto thée is true.

FINIS.

A ſecrete Louer writes his will,
By ſtory of Pigmalions *ill.*

I Reade how that Pigmalion was
A cunning Caruer in his dayes:
And therein maſt men did ſurpaſſe,
His worthy workes deſeru'd due prayſe.

Such

Suth was his skill to graue in stone,
That like to him was neuer none.

This cunning caruer thought in mynd
Some passing peece so fyne to frame,
As worthy were to leaue behinde:
Thereby to get immortall [redacted]
That men might say [redacted]
This picture [redacted]

And for bicause his cunning great,
In euery poynt might well appere:
A woman he would counterfeat,
(Who of all Creatures is most clere.)
That worthy work might wel cõpare
With worthy creature, was his care.

Pigmalion passing paines did take,
To bring this worthy worke about:
The which in Marble he did make,
That lyke was not ỹ world throughout.
Eche point so perfect did appere,
That nought but life thẽ lacked there.

And to be brief, it was so wrought,
That he him self enamoured fell

With this fine peice, and still he thought
She was a lyue, and loued him well:
And ỳ she smyled with smirking lips,
Thus to and fro his fansie skips.

Full oft he kist, and brast also,
This marble mayden, made of stone:
He set hir at his table tho,
And gaue hir meat but she would none.
The meat stil in hir mouth remaind,
which thing Pigmalion gretly paind.

Yet fansies fond so fraught his head,
With blynde delites of burning loue:
That he this stone layde in his bed,
And thence could not his minde remoue:
But oft in armes he can hir close,
A colde companion I suppose.

Yt thus Pigmalion pynde away,
For loue of such a Marble stone:
What maruel then though I decay
With pitious plaint, & grenous grone,
That loue a liuely Lady bright,
who hath dame natures points aright

Oh

Oh would I might Pigmalions part,
In some respects now fully play:
Hir to imbrace that hath my hart,
And sometimes in my bed to lay.
I should fynde better pastime sure,
Than poore Pigmalion could procure.

But oh I dare not burning brest,
Ne lingring love, to hir vnfolde,
For feare of further dangers prest,
If that the same disdaine she should:
Therefore with Sisiphus I mone,
Thus rolling still the restlesse stone.

FINIS.

A louer hath his Ladies hart,
And writes to hir, as is his part.

LYke as the valiant Soldier stoute,
when conquest he hath wonne
Reioyceth much (expulsing dout)
for such a practise done.
Or as the Shipman when that hée,
the strugling stormes hath past,
Doeth ioy in mynde, at length to sée,
the calme and gentle blast,

Wo as the Marchant when great toyle
and trauell he hath had,
In many a forren countrey soyle
at his retorne, is glad.
So I lykewise whom Cupid sore
hath troubled with his warre,
And tossed with his raging rore
of Seas that make or marre:
With daunger great at length I haue
(the gods I thank therefore)
Attaynde the thing which I did craue:
so that I ioy much more,
Than any of the foresayde states:
and iust cause is there why,
For if I had not had good fates
right well this know doe I,
My griefe had ben much more than theirs
with nothing lesse than death,
Or liuing else in deadly feares,
whilst I had ioyde this breath.
But sith that all my doutes are past,
I ioy, and ioy againe:
For that I haue obtainde at last
redresse of greatest payne.
And you deere dame to whome I write,
myne onely ioy and stay,

Be glad with me, reuiue your ſpirit:
as well I truſt you may.
For though the tyme not yet be come,
it is not long behynde
Ere we ſhall ioy the totall ſome,
and haue our wiſhed mynde.
Which time when that it come ſhal be,
I know, and that right well,
Our ioyes we ſhall then perfect ſée,
our comfort ſhall excell.
Then ſhalbe tryde our truthfull harts,
then ſhall our loue be ſhowne:
Then ſhal be left our lingring ſmarts,
then ſhall no griefe be knowne:
But in the meane tyme faythfully,
(as doth of right behoue)
Let eche ſhew other conſtancie,
with ſtedfaſt fixed loue.
Let both our myndes together gré
as though they were but one:
Sith both our harts ſo fixed bée,
as can be better none.
Whereof I dout not, god I take
to witneſſe at this tyme,
For I had rather life forſake,
than chaunce ſhould ſuch a cryme.

The lyke in you I know doth reſt,
and ſhall continue ſtill:
As faithfully you haue expreſt,
your true loue, and good will.
Therfore theſe lynes I do not ſend,
bicauſe I ſtand in dout:
But onely thereby to extend,
our faithfull hearts throughout.
So take it then my heart, my deare,
who makes my ioyes excell:
The gods vs guide from douting feare,
and thus my heart Farewell.

FINIS.

A Louer ſick for very loue,
To pitie doth his Lady mone.

SIth God doth guide the courſe of man,
directing all his wayes:
And ordreth euery lyuing thing,
as his good will doth pleaſe.
We mortall men muſt nedes ſubmit
our ſelues, to gods decree:
And looke what fate that he doth ſende,
therewith content to be.

Home:

Sometimes by health & wealth he doth
declare his feruent loue:
And oft againe with sickneſſe great,
our veſſels fraile doeth proue.
As for example, I my ſelfe
of late his hand haue felt:
But now at laſt he louingly
with me againe hath delt.
Yea Atropos, he had almoſt cut
my vitall thréde a ſonder:
If th'other Siſters had not ſayd,
it ſhould continue longer.
Yea dreadfull death ſtode at the dore,
and would haue ſtepped in:
If mightie Ioue, (who ruleth all)
had not contrary bin.
Thus haue I toſt the toyling ſtrife,
twixt lingring life and death.
Which almoſt had bereft from me,
this preſent vitall breath.
Then iudge nothing amiſſe my dere,
ne let me blamed bée,
Although in déede of many dayes
I haue not ben with thée.
For ſure thou haſt ben ſtill with me,
and preſent in my mynde:

Though feble ioynts & lacke of ſtrength
at home my corps aſſignde,
So that I could not come to thée,
as I would faine haue done:
And as I will by gods grace ſure,
when I my health haue wonne.
But in the mean time this ſhalbe
thée hartily to pray,
That if thou haue occaſion for
to come, or goe this way,
To take the paines to viſit mée,
with paſſions yet oppreſt:
For ſure thy preſence will me ioy
and ſende to me great reſt.
Thus being bolde now for to craue
this fauour at thy hand,
With fingers faynt I finiſh here,
and ſtill thy ſeruant ſtand.

FINIS.

A faithfull Louer feling ſmart,
doth nippe his Ladie falſe of hart.

LYke as the Crocodyle,
that beaſt of cruell kynde,

Doth

Doth wepe & wayle, & make great mone
mans senses so to blynde,
And doth dissemble much,
with flattring false intent:
As though great loue, and frendship eke
to him poze man she meant.
Untill such time that she
haue caught him in hir clawes:
But then alas with bloody teeth
she kills, where is no cause.
So thou dere dame hast done,
(oz wouldest at least) by mée:
Not fozcing foz to hurt thy frende,
though no iust cause there bée.
May I not iustly say,
Oh cruell Tygar than,
What meanest thou in raging wise,
to kill a faithfull man?
Is faith full firmely fixt,
is promise perfect made,
Of thée dere dame no moze esséemde?
[illegible] cruell is thy trade.
[illegible]ldest thou destroy,
[illegible] that would thée well:
An[illegible]easant frendly wozds,
[illegible]y selfe so sell?

Yow

How canst thou then excuse,
thy double dealing heart:
When vndeserued certainly
thou causest me to smart:
But for thy fickle faith,
and promise broken so:
The gods no dout shall thée rewarde,
with pinching paine and wo.
Then shalt thou iustly feele,
how thou hast delt with mée:
And then also shall I reioyce,
thy punishment to sée.
I reade how Harpelus
faire Phillida did pray:
But she with checking tauts & mocks,
his purpose did gainesay.
The gods regarding this,
toke pitie on his case,
And punished hir cruell fact
within a litle space.
For why hir heart was set,
on fyer, with Corins loue:
Who passed not a pin for hir,
as she did plainly proue:
Wherby she pynde away:
the lyke may chance to you,

Or greater punishment no bouk,
sith you haue ben vntrue.
Think not therefore you can
vnpunished remayne:
For why: your fault is worse than hirs,
an hundreth fold certaine.
Well, well, I say I caue of
thy cruell scourging mynde:
And practise not thy fayth to bee
so false and so vnkinde.
Else shalt thou surely feele
the force of Cupids bow:
Whose arrows haue not toucht thee yet
as thou dost playnly show.
And thus dere dame adieu,
sith that thou art so strange:
For certainly I know right well,
that England is no graunge.
Therefore I will take holde,
vpon some stedfast stay:
And force not for the slippry Eele,
sith she will needes away.
But as the burned childe:
the fyer still doth drede:
So am I warned now at first,
hereafter to take hede.

Finis q W.F.

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FINIS.

John Fotherbie

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